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HAURAN
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Mt. Tabor
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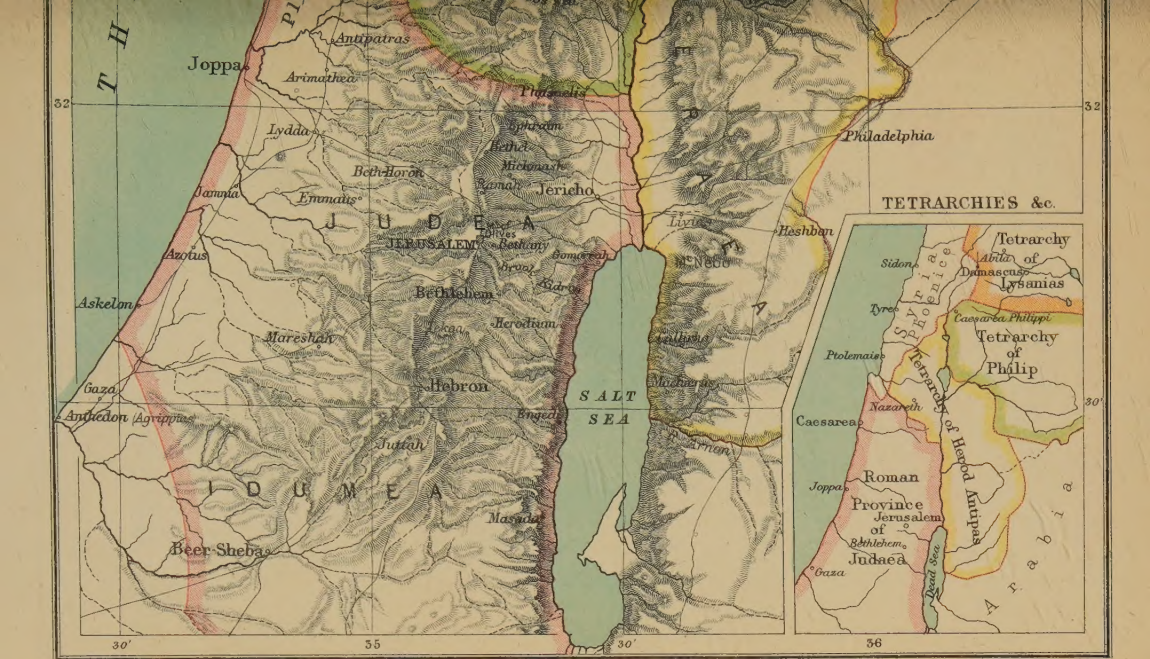

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The Century Bible

GENERAL EDITOR: PROF. W. F. ADENEY, M.A., D.D.

St. Matthew

INTRODUCTION,
REVISED VERSION WITH NOTES
INDEX AND MAP

EDITED BY

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ON THE BASIS OF THE EARLIER EDITION

BY

PROF. W. F. SLATER, M.A.

NEW AND ENLARGED EDITION

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1922

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PREFATORY NOTES

BY THE GENERAL EDITOR

AFTER twenty years a new edition of the volumes on the Gospels in the Century Bible is called for on several accounts.

The great advance in the study of the synoptic problem, which has taken place during this period, demands an entirely new treatment of the subject with a full exposition of its ascertained results.

Recent attention to the Apocalyptic element in the teaching and aims of Christ and their relation to contemporary Jewish ideas has thrown fresh light on much neglected, or where dealt with at all, commonly misapprehended parts of the Gospels.

The examination of papyri and inscriptions has shown that the language of the New Testament was the popular Greek dialect of the Levant in its period, and thus has contributed to a more correct interpretation of the text.

It will be observed that the 'Authorized Version' text is not given in this edition, as it was given in the previous editions. This omission liberates a number of pages for fuller treatment of Introduction and Notes.

A novel feature is the insertion of bracketed symbolical letters in the text, as in the volumes on the Old Testament, to indicate the several documentary sources believed to have been used by the evangelists.

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MAP

PALESTINE	*Facing title*

THE GOSPEL OF ST. MATTHEW

INTRODUCTION

HAWARDEN.

THE GOSPEL OF ST. MATTHEW

INTRODUCTION

THE first of the four canonical Gospels, the Gospel of Matthew, has certain striking characteristics, and is dominated by certain fundamental ideas, which distinguish it from the others, and which it is important to grasp, if full justice is to be done to it. These will be discussed more fully below. It will suffice here to say that it is essentially the Jewish-Christian Gospel, one of its principal aims being to show that Jesus is the true Messiah of Old Testament Prophecy, and that he was divinely commissioned to found a community of believers, based upon faith in his Messiahship, which may truly be called the new Israel, and is heir to the privileges of the old divinely appointed Jewish Church. In presenting this picture the Evangelist has drawn upon older material, which he has partly re-shaped and adapted to his special purpose. His two principal sources are the Markan tradition, as embodied in the Second Gospel, which he used in a form probably approximating to the canonical form in which we have it, and a source denominated Q (= *Quelle*, 'source'), which is also used by Luke, though Matthew and Luke appear to have employed different recensions of it. This source contained primarily a collection of the Sayings of Jesus, fitted with a narrative framework. Other sources were also used by the compiler (or editor) who is referred to throughout this commentary, for the sake of convenience, as 'Matthew'. In particular Matthew had access to Palestinian traditions

which he has drawn upon in various parts of the Gospel. Whether any of this special material was before him in written form when he wrote is uncertain. Another work, extracts from which are embedded in the Gospel, was a Greek translation of (probably) an Aramaic version of certain proof-passages and texts, collected from the Old Testament, but exhibiting a text which is independent of the Hebrew one commonly received (the Masoretic). This Greek translation is thus independent of the LXX, and the proof-passages (*Testimonia*) cited from it throughout the Gospel are introduced by a special formula ('that it might be fulfilled which was spoken by . . .'), and form one of its characteristic features. When Matthew introduces quotations from the Old Testament apart from this collection of *Testimonia*, he usually cites from the LXX. All these sources were used by the compiler in a Greek form, and the Gospel itself may be regarded as a purely Greek composition. The compiler, who clearly cannot have been the Apostle Matthew, probably wrote his work in the latter part of the first century (between A.D. 80 and 100). What link may exist between the Gospel as we have it, and the Apostle whose name is associated with it, is discussed in the section below which deals with the author.

PLAN AND CONTENTS

'It is essential, at the outset, to feel the massive unity of this book, if any justice is to be done to it either from the literary or from the religious standpoint.'[1] From first to last it is dominated by an apologetic purpose. The compiler's aim is to show that Jesus the true Messiah foreshadowed in Old Testament prophecy, while recognizing as divine the Jewish Law, 'fulfilled' it by coming to found a Kingdom, which, transcending Jewish limitations, is of universal character and scope.

[1] Moffatt, *LNT*[2], 245.

The book is written in narrative form, but it is narrative dominated by a didactic purpose. The writer's purpose is not so much to produce a set biography as to illustrate certain aspects of his theme from the life and teaching of Jesus the Messiah. Narrative writing of this sort abounds in the Old Testament. The aim of the writers who formed the Old Testament historical books was to inculcate and illustrate certain lessons of a religious character, or certain religious ideas specially dear to particular schools of religious thought. The material embodied in their work has, therefore, been selected and treated in accordance with this special purpose.

The same is true of New Testament historical narrative, e.g. the Book of the Acts of the Apostles. In the case of the Gospels, too, the same consideration applies, though they are marked off from larger historical narrative by the fact that they are limited in their scope, and confine themselves to the career and teaching of the Founder of Christianity. The narrative of the First Gospel reveals its didactic aim from the outset. Its opening chapters, which deal with the birth and infancy of Jesus, point out explicitly that every episode narrated is a fulfilment of Old Testament prophecy. This is clearly revealed too in the genealogy itself, which under the bare form of a category of names, artificially arranged in three groups, strikes the key-notes of the Gospel. Jesus is the Son of David, the true Messiah, foreshadowed in the Old Testament. The Kingdom won by David, and lost at the Exile, is regained in Jesus. The Galilean ministry is narrated in such a way as to emphasize the proclamation of the Kingdom, and the opposition raised by the Jews, foreshadowing their rejection of the Messiah. The events leading to the passion are 'so treated as to present the evidence for the fact that Christ and his Kingdom were explicitly and clearly presented to the Jews for their acceptance, with warning of the consequences to them of rejection, and that in the face of such presentation and

such warning they definitely rejected Christ and the Kingdom'.[1]

Matthew emphasizes the fact that the Gospel was first of all presented to the Jews. In the first instance Jesus himself limits his mission to 'the lost sheep of the House of Israel' (xv. 24), and instructs his disciples, when he sends them out on the missionary tour, to do the same (x. 5, 6). The Gospel, throughout, is dominated by this special interest in the Jewish nation; its phraseology is largely Jewish, and it is evident that the writer has in view the special situation and needs of some Syrian community of Jews; but the Jews on whom his interest is concentrated are those who have accepted Jesus as the Messiah, in other words Jewish-Christians. But it is in no sense Judaistic in tendency. It is, indeed, markedly anti-Jewish in many respects; it is hostile to the official leaders of Judaism, as represented especially by the Pharisees, and reaches its climax in a command given by the risen Jesus to go and 'make disciples of all the nations'. Thus two tendencies are revealed. On the one hand, the privileged position of the Jew as the heir of the old promises is insisted upon; Jesus, the true Messiah, came not 'to destroy but to fulfil' the old Law. He is the Jewish Messiah. On the other hand, the old narrow limitations of historical Judaism are broken down, and the climax is reached in the proclamation of an universalistic Gospel. How are these apparently divergent currents to be explained?

The Evangelist is writing in face of a definite situation. He is probably addressing Jewish-Christians at a particular crisis. The problem that confronts him is a practical one. It is probably similar to that which faced the writer of the Epistle to the Hebrews. Those who had come to the knowledge of the truth—who had accepted Jesus as their Messiah—were in danger of drawing back, of not

[1] Burton, *Short Introduction to the Gospels*, 15.

holding fast the profession of their faith (cf. Heb. x. 19–39). There is much to suggest that the readers primarily addressed in the First Gospel are in danger of a similar lapse. They are not the same persons, but they are confronted by similar dangers. Was it under the stress of the impression produced by the great catastrophe of A.D. 70? The fall of Jerusalem, the destruction of the Temple, might have caused no difficulty, might indeed have been hailed as a vindication, if the glorious advent of the Son of Man had manifested itself. But the glorious advent was still, to all outward appearance, unrealized. Meanwhile, official Judaism had largely recovered from the shock of the great catastrophe, and in a purged and chastened form had begun to reassert itself with energy and effect.

To save the Jewish-Christian community from the danger of drifting back it was essential to separate Judaism and Christianity in their minds, while confirming their faith in Jesus as the Christ of prophecy. And this is exactly what the First Gospel sets out to do. It shows 'from the teaching and conduct of Jesus that for the Jew also the old *régime* has ended; the nation that rejected the Messiah is itself rejected; its Temple, the centre of ritual and worship, is overthrown; its house is left unto it desolate; the Kingdom of God is taken from it and given unto a nation bringing forth the fruits thereof. The Old Testament foundation of the Kingdom is not for a moment repudiated, but, on the basis of the teaching of the Old Testament and of the words of Jesus the Christ, the Christian Church, drawn from all nations and having no special relation to the Temple or Judaism, is shown to be the inheritor of the Kingdom'.[1]

The Gospel is arranged according to a definite plan, and falls into six distinct parts:

I. THE BIRTH AND INFANCY OF JESUS (chapters

[1] Burton, *op. cit.* 18 f.

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i–ii). The Infancy narrative opens with the birth-roll (i. 1–17) exhibiting Jesus' Davidic and Abrahamic descent, and giving episodes connected with the birth from a Virgin mother (i. 18–25), viz. the visit of the Magi (ii. 1–12), the flight into Egypt (ii. 13–15), the murder of the children at Bethlehem (ii. 16–18), and the return from Egypt and removal to Nazareth (ii. 19–23)—all viewed as the fulfilment of prophecy.

II. The Preparation of Jesus for his Public Work (iii. 1–iv. 11). This section gives an account of the Baptist, and the Baptism of Jesus (iii. 1–17), and of the Temptation (iv. 1–11).

III. The Ministry in Galilee (iv. 12–xviii. 35). The arrest of John is followed by Jesus' return to Galilee, where he makes Capernaum the head-quarters of his Galilean mission (iv. 12–17). The beginning of the ministry is marked by the call of the four (Peter, Andrew, James, and John) (iv. 18–22); the widespread fame of the new Teacher is described, and a summary of his activities lays stress upon his teaching and healing powers (iv. 23–25). Then follows the first of a series of seven massed discourses that form one of the most striking features in the Gospel, to illustrate the teaching—the 'Sermon on the Mount' (chapters v–vii); and then a cycle of incidents to illustrate his healing work (viii. 1–ix. 34). There follows (ix. 35 ff.) a repeated summary of Jesus' work, introductory to a missionary discourse addressed to the Twelve (x. 1–42), and a general survey of the relation of his own work to that of John (xi. 1–19), as well as of the results of the Galilean ministry (xi. 20–30).

Up to this point the activities of Jesus, and his call and commission of the disciples, have occupied the foreground. Now the Evangelist proceeds to describe in more detail the nature and growth of the opposition encountered from the Pharisees (xii. 1–42); a vivid description of the state of the man from whom the unclean spirit has gone out (symbolizing the condition of the Jewish nation) is followed in ch. xiii by

a selection from Jesus' parables, illustrating various aspects of the Kingdom, this being set within a brief account of Jesus' strained relations with his family (xii. 46–50) and townsfolk (xiii. 53–58).

These conflicts produce a crisis. The murder of the Baptist (xiv. 1–12) induces Jesus to withdraw from the territory of Antipas, during which interval the feeding of the five thousand (xiv. 13–22) and another incident (xiv. 23–36) are related to have taken place. The mission is again interrupted by encounters with the Pharisees and Scribes (xv. 1–14), and the Pharisees and Sadducees (xvi. 1–12).

The persistent opposition on the part of the religious leaders points only too clearly to the coming tragedy. It is at this crisis that Jesus, seeking retirement in the far north, arrives at Caesarea Philippi with the Twelve, and there, in answer to his momentous question, receives the confession of Peter (xvi. 13–20), which is followed by the first prediction of the Passion (xvi. 21–28), and the wonderful experience of the Transfiguration (xvii. 1–13). A second prediction of the Passion follows in xvii. 22–23, and Jesus' instruction concerning the temple-tax (xvii. 24–27), and then the account of the Galilean ministry closes with a number of sayings about ambition, humility, forgiveness, and the relations of the members of the Kingdom to one another (ch. xviii).

[Something is to be said in favour of the view that in xvi. 21, where Jesus begins to instruct the Twelve about his coming Passion in Jerusalem, the Evangelist intended to mark the beginning of a new and important division of his book. It is true this does mark a critical point of supreme importance in the Gospel-story. The public ministry is really at an end; Jesus now deliberately devotes himself to the task of educating the Twelve for the coming crisis; his face is really set towards Jerusalem and the Cross. But inasmuch as the departure from Galilee is described in xix. 1, and this in fact marks the beginning, in outward act, of the journey to Jerusalem, it seems best

to regard the earlier withdrawal into retirement as a preliminary step, critical in its importance, but only producing its overt result in the departure described in xix. 1.]

The Judaean ministry really falls into two parts (IV and V that follow).

IV. ON THE WAY TO JERUSALEM (chapters xix–xx). The departure from Galilee is reported (xix. 1–2), and a brief record is given of sayings (on divorce [xix. 3–12], to the rich young man [xix. 16–22], concerning riches [xix. 23–26], and the rewards of discipleship [xix. 27–xx. 16]) and incidents (Christ blesses little children [xix. 13–15], the ambition of James and John and Jesus' answer [xx. 20–28], the two blind men near Jericho [xx. 29–34]). In xx. 17–19 Jesus again, but in more explicit terms, foretells his death.

V. THE CLOSING MINISTRY IN JERUSALEM (chapters xxi–xxvii). Jesus offers himself for the last time to the nation as the Messiah, and is finally rejected.

The last act is opened by the triumphal entry and the cleansing of the Temple (xxi. 1–17), and this is followed by teaching given by Jesus partly to the disciples in private, partly to the crowd in public (in the Temple), and partly in conversations with the religious authorities (xxi. 18–xxii. 46). A long and passionate invective against the Scribes and Pharisees (ch. xxiii) sums up this conflict, followed by an apocalyptic discourse (ch. xxiv) and eschatological parables (ch. xxv). The story of the Passion follows in xxvi. 1–xxvii. 66—the events culminating in the arrest (xxvi. 1–56)—including the account of the last Supper (xxvi. 17–30), and the agony in the Garden (xxvi. 36–46)—the trial (xxvi. 57–xxvii. 31), the Crucifixion (xxvii. 32–56), and the burial (xxvii. 57–66).

VI. THE APPEARANCES OF JESUS AFTER THE RESURRECTION (chapter xxviii). Two appearances of Jesus after the resurrection are recorded, one in Jerusalem to the women (xxviii. 1–10), and one in Galilee to the eleven disciples (xxviii. 16 ff.), 'and the ministry of Jesus ends as

it began, with a commission spoken from a Galilean hill (xxviii. 19–20).'

THE SOURCES AND COMPOSITION OF THE GOSPEL

Of the two main sources which have been used by the compiler of the First Gospel one, represented by the Gospel of Mark, is a document which has survived, almost —if not quite—in its original form. The other, the existence of which is deduced from a study and comparison of the non-Markan material that is common to Matthew and Luke,[1] is non-extant. Its character and extent are, therefore, a matter of conjecture. Various tentative attempts have been made at re-construction,[2] and while these vary in details, and on one or two points of considerable importance, the general character of the source is fairly clear. As Q is the oldest of the sources used in the Gospels, it will be convenient to discuss the points that arise in connexion with it, as regards the First Gospel, and to postpone the consideration of the Markan source.

The following sections in Matthew may with considerable probability be assigned to this source:

iii. 1–12: John's Baptism and Preaching.
iv. 3–11: The Temptation.
v–vii: The Great Sermon ('Sermon on the Mount').
viii. 5–13: The centurion's servant.
viii. 19–22: The two would-be followers.
ix. 37–38: 'The harvest truly is plenteous'.
x: A missionary charge.
xi. 2–19: John's message, &c.

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[1] It is unnecessary to discuss again the arguments for the existence of such a source: see e.g. J. Armitage Robinson, *The Study of the Gospels*, ch. iv.

[2] For a synopsis of these see Moffatt, *LNT*[2], 197–202.

[All these sections *have* parallels (not full and complete in every case) in Luke.]

xi. 20–24: Woes on the cities.

xi. 25–30: 'I thank thee, Father, lord of heaven and earth', &c.

xii. 5–8: 'One greater than the Temple is here'.

xii. 11–12: The sheep fallen into a pit.

xii. 25–45 (substantially): The Beelzebub incident; sign of Jonah; parable of the unclean spirit.

xiii (substantially the whole): A group of parables.

xv. 13–14: Two sayings ('every plant', &c., 'blind guides').

xv. 23–24 (?): 'I was not sent but unto the lost sheep of the House of Israel'.

xvi. 17–19: 'Thou art Peter', &c.

xvii. 19–20: 'Faith as a grain of mustard seed'.

xvii. 24–27 (?): The stater and the fish.

xviii. 3–10 (substantially): Little children, humility.

xviii. 12–14: The lost sheep.

xviii. 15–20: Forgiveness; duty to erring brother, &c.

xviii. 23–35: Parable of the unmerciful debtor.

xix. 6–12: About Divorce.

xix. 28: The twelve thrones.

xx. 1–16: Parable of the labourers in the vineyard.

xxi. 14–17: Incident in the Temple ('out of the mouth of babes and sucklings', &c.).

xxi. 28–31 *a*: The two sons.

xxi. 31 *b*–32: Publicans and harlots go into kingdom.

xxii. 1–10: Parable of the marriage feast.

xxii. 11–14: The wedding-garment.

xxiii. 1–36: Woes on Scribes and Pharisees.

xxiii. 37–39: 'Jerusalem, Jerusalem'.

xxiv. (9) 10–12: False prophets.

xxiv. 26–27 (28), xxiv. 37–41: False Christs and the Parousia.

xxiv. 42–44, xxiv. 45–51: The day of the Lord as a thief; the two stewards.

xxv. 1–13: Parable of the wise and foolish virgins.
xxv. 14–30: Parable of the talents.
xxv. 31–46 (?): The sheep and the goats.
xxvi. 52–54: 'They that take the sword shall perish by the sword', &c.

It has already been pointed out that Lukan parallels exist to the material contained in the first group of the Matthean Q, *and in the same order*. There is also a substantial amount of parallelism with what remains and a certain amount of agreement in order. Thus, the woes to the cities, 'I thank thee, Father', the Beelzebub incident, the sign of Jonah, the parable of the unclean spirit occur in Luke in the same order, except that the two last are transposed. In the remaining material that is common to Matthew and Luke, there is also a substantial amount of agreement in order. This will become clear in the following table:

Matthew.	*Luke.*
1. Mustard seed and leaven, xiii. 31–33.	1. Mustard seed and leaven, xiii. 18–21.
2. Concerning offences, xviii. 7.	2. Lost sheep, xv. 3–7.
3. Lost sheep, xviii. 12–14.	3. Concerning offences, xvii. 1.
4. Forgiveness, xviii. 15 *a*, 21 *b*.	4. Forgiveness, xvii. 3–4.

Passing to Matthew xxiii to xxv we have the following:

Matthew.	*Luke.*
Woes against Pharisees, xxiii. 1–36.	Woes against Pharisees, xi. 39–52.
Jerusalem, Jerusalem, xxiii. 37–39.	The day of the Lord as a thief and the two stewards, xii. 39 ff.
False Christs and the Parousia, xxiv. 26–28 and 37–41.	Jerusalem, Jerusalem, xiii. 34 f.
The day of the Lord as a thief and the two stewards, xxiv. 43 f.	False Christs and the Parousia, xvii. 23–37.
Parable of the talents, xxv. 14–30.	Parable of the pounds, xix. 12–27.

Thus there is a substantial amount of agreement in the order of the parallel sections—enough 'to make it more than probable that, at any rate, the bulk of these passages come from a single lost source' (Streeter in *Oxford Studies*, 145). But side by side with this agreement in substance and order there are certain differences which have to be accounted for. A tendency manifests itself in Matthew to mass together sayings which are scattered and detached in various contexts in Luke. This is conspicuously the case in the Sermon on the Mount (Matt. v–vii) and the Mission Charge (Matt. x). A sermon is given in both Gospels. But besides this, which is common to both, Matthew gives in a collected form the following, which are scattered in Luke:

Matthew.	*Luke.*	*Matthew.*	*Luke.*
v. 13	= xiv. 34, 35.	vi. 19–21	= xii. 33–34.
v. 15	= xi. 33 (viii. 16).	vi. 22–23	= xi. 34–36.
v. 18–19	= xvi. 17.	vi. 24	= xvi. 13.
v. 25–26	= xii. 58, 59.	vi. 25–33	= xii. 22–31.
v. 32	= xvi. 18.	vii. 7–11	= xi. 9–13.
vi. 9–13	= xi. 2–4.	vii. 13–14	= xiii. 24.
		vii. 22–23	= xiii. 26–27.

[The Sermon proper is given, in its short Lukan form, in Luke vi. 20–49.]

But besides the above, Matthew has in the Sermon a number of passages which have no parallel in Luke at all:

v. 14, 16 (17, 20), 23, 24, 31.
vi. 7, 8, 14, 15.
vii. 6, 15.

The extensive grouping of related or similar material in Matthew points unmistakably to a recension of Q different from that used by Luke. We may denominate this Q^{M}, and may assume that it was the result of catechetical instruction which shaped the Q material, and to some extent expanded it for its own purposes. The final editor of the First Gospel was himself not improbably a catechist, but the recension of Q that he used had

probably already assumed this particular form when he used it. It is inherently more likely that it was the work of a school, rather than of one particular catechist, which gradually grew up to meet the needs of the Palestinian community of Jewish Christians.

It has been assumed that the Q material embodied in Matthew includes not only that for which parallels exist in Luke, but also other material besides. We may be sure that neither Matthew nor Luke reproduces the lost source in its entirety, for where we can check their use of a common document, viz. Mark, this has happened. But we cannot be sure of the exact extent of the Q material which is thus used in each case. This is a doubtful quantity. But where non-Markan material appears which is of the same general character as the undoubtedly Q material, a strong presumption exists that this material belonged to one or other recension of Q.

Another point that has to be borne in mind is that Q was known, in all probability, to Mark, and was used to some slight extent in the formation of the Second Gospel (see on this subject *Oxford Studies*, pp. 165 ff., 'St. Mark's knowledge and use of Q').

If we now survey the list of passages given above which are assigned to Q in Matthew, we may say of this outline, even as it stands, that it is (to borrow Dr. Moffatt's words) 'both coherent and distinctive. It is not a heterogeneous mass of logia, but a collection moulded by catechetical and homiletical processes, with sayings on the Kingdom grouped together for the purposes of edification and apologetic, strongly marked by eschatological traits, and shaped, more than once, by polemical interests. The outstanding features are the grouping of the sayings (which is not simply the work of the Matthean editor) and the emphatically Jewish Christian cast of some sections' (*LNT*[2], 197).

It is usually held that Q^M represents a later and expanded form of the original Q, which may more nearly be traced in Luke. But it still retains the most striking original features. Thus it apparently contained no record of the Passion and Crucifixion. Though this has been doubted by some scholars, it seems to be fairly clear from the phenomena. How can it be explained? Mr. Streeter has provided a sufficient answer to this question. He says:

'Exhaustive is the last word to describe a work like Q which could omit all mention of the Crucifixion, or even like St. Mark, which gives such scanty fragments of the Master's teaching. These astounding omissions are only conceivable in documents of an earlier age; an age which week by week and day by day expected the Lord's return, and needed not to collect and compile for a posterity which would never be born; an age when the witnesses were so many, and the tradition so vivid, that it was impossible to think of being exhaustive, and he who wrote, wrote only a selection for a special purpose; an age when to put "the Gospel" in writing meant to compose not a biography of the Master, but an epitome of his message' (*Oxford Studies*, 210).

The urgent message of the first evangelists was dictated by an immediate and practical purpose. They were missionaries 'with the missionary's passion for souls, striving to bring home to as many as possible, before it is too late, the message "Repent ye, for the Kingdom of God is at hand", with small hope that its preachers should even "have gone through the cities of Israel till the Son of Man be come"'. The urgent need was to prepare men for the coming. 'Repentance' meant the acceptance of a new ethical code, the righteousness which exceeds the righteousness of the Scribes and Pharisees. Hence the practical need of the moment was, when the time came for writing a document at all, to set down in handy form the salient points of the Master's teaching, in view of the actual situation that confronted the missionaries.

The problems with regard to which the relevant teaching was required were these :[1]

(1) The relation of Christ's teaching to that of John the Baptist.

(2) The relation to the Pharisaic teaching.

(3) The problem how to reconcile the Messianic character of Jesus with his humble *rôle* while on earth.

These practical points are, as a matter of fact, answered in the selection of Christ's teaching given in Q.[2] But the problem still remains, why was the Crucifixion omitted? This in any case was a fundamentally important part of the theme of the Christian missionaries.

This omission becomes intelligible when it is realized that *Q was only written down to fix material which one would be likely to forget.* No one would be likely to forget that Jesus had died on the Cross.

'It was not to retell this tale, but to provide a convenient authority on points *not* of such common knowledge, that Q was written. That is to say, Q is perfectly intelligible as a document written *to supplement* the living tradition of a generation that had known Christ. Within a dozen years after the event something of the kind would be needed. It is not intelligible as a document thirty or forty years later, when the events which Q presupposes as matter of common knowledge were a generation old.'[3]

Q may thus be regarded as the oldest source embodied in the Gospels. It was a Palestinian document, reflecting the conditions of life in Palestine, and would, therefore, be specially cherished in Palestinian circles. But it would clearly require expansion and modification if it continued to be used as a separate document. This probably happened. It was used for catechetical purposes, and reshaped for such use.

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[1] See Streeter, *op. cit.* 212 ff.
[2] Streeter (*ibid.*) discusses details.
[3] Streeter, *op. cit.* 215.

The second principal written source used by Matthew, the Markan document, stands in sharp contrast to Q both in character and in the environment it presupposes. Here the audience primarily addressed is no longer in Palestine, where John the Baptist and the Prophet of Nazareth and all that concerns them are familiar. The environment is no longer Jewish but Gentile. Jewish customs have to be explained (cf. Mark vii. 3–4), and the whole story of Jesus has to be set forth for a reading public.

'Something like a biography is wanted, showing who he was, how he showed his powers, how he had died, and how it was known he had risen . . . Q seeks to prove to the Jew that Jesus is Messiah; Mark to the Gentile that he is the Son of God (Mark i. 1). Q tells two or three miracles only (Centurion's servant, a Dumb Demon, and perhaps Luke xiv. 1–6, a Sabbath Cure), and these not for their own sake, but for the sake of the sayings they lead up to. In Mark healing miracles abound. . . . Miracles of healing and the like . . . were in Q of small apologetic value; not so to Mark.'[1]

Now, too, the great omission in Q—the lack of a detailed account of the Passion—is rectified. The preaching of the Cross was central in the Gentile Mission of the Apostle Paul: 'Messiah crucified, the King on the Cross'. A detailed account of the central episode of the Gospel story would obviously be required for Gentile readers. Hence the story of the Passion occupies so large a place, proportionally, in the Markan Gospel.

But why does Mark give so little space to the illustration of Christ's teaching? It is not because he attached little importance to this element in the Gospel. On the contrary, he frequently emphasizes the effect produced by the teaching. The simple and sufficient explanation is that the Church for which Mark wrote already possessed a convenient summary of the Master's teaching—probably some form of Q itself. If Q had assumed written form some twenty years before Mark, it might well have reached the latter's locality before the Second Gospel was written.

[1] Streeter, *op. cit.* 217 f.

We have already seen that Mark probably himself knew and used Q. That he does not use Q to any extent, and when he does so abbreviates his source, as if he were quoting from memory, may be explained by the simple hypothesis that the Second Gospel was written primarily to supplement Q. In writing a life of Jesus, Mark could not altogether ignore some of the more important facts dwelt upon in Q (the Temptation, the Mission of the Twelve, the Beelzebub controversy), but he refers to these matters in as brief a manner as possible. 'Just, then, as Q was written to supplement, but not to supersede, a living tradition, so Mark was written to supplement, but not to supersede Q, or some deposit of material very like Q.'[1]

Mark thus provides the link between Q and the later Gospels represented by Matthew and Luke. But the latter are markedly distinct from even Mark in their aim and scope. Their purpose is not to supplement existing material, but to comprehend and include it. They aim at presenting the material *as a whole*, as so to supersede the earlier and imperfect records. At the same time they are not to be regarded as mere literary exercises, but are dominated by practical purposes. They seek to present the Gospel to their own later generation as a message from God, with a convincing power and appeal of its own.

'Matthew's aim is to give, in one convenient volume, a complete account of the Lord's life, a systematic view of his teaching, and a conclusive proof of his Messiahship; and at every step we feel that he is writing for those to whom Pharisaic Judaism is a very real and potent force, of mixed attraction and repulsion. The genealogy traced from Abraham through David, the messages of angels to Joseph, the birth at Bethlehem, the fulfilment seen by the evangelist in event after event of the infancy of some Old Testament prophecy, strike

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[1] Streeter, *op. cit.* 219 f. A slightly different theory of Q and its relation to Mark is put forward in the companion edition of St. Mark in this series.

the note of apologetic which echoes through the Gospel, as time after time he stops to point out that such a thing occurred "that it might be fulfilled which was spoken by the prophet. But Christ is not merely the greater David, he is the greater Moses, the New Lawgiver, who from the mountain—a new Sinai—and on some few other stated occasions gives forth in majestic symmetry the New Law. Above all, he is the Judge that is to come, and that right soon.'[1]

Matthew uses his sources with a certain freedom. We have already seen that he uses Q probably in a special recension; but he himself may be responsible, to some extent, for the reshaping and modification that have taken place. In the case of the Markan document, too, he uses his material with a certain freedom. While he follows in the main Mark's outline, he does not hesitate to abbreviate, to omit, and to transpose the original sections.

Mark's outline is as follows:

A. Mark i. 1–13: Introductory (the Preparation for the Ministry—the Herald, Baptism, and Temptation).
B. Mark i. 15–vii. 23: the Ministry in Galilee.
C. Mark vii. 23–ix: Ministry in the outlying districts adjacent to Galilee (Peter's confession of the Messiahship at Caesarea Philippi, and the prediction of the Passion took place during this period).
D. Mark x. 1–52: the journey south to Jerusalem.
E. Mark xi–xvi. 8: the last days; story of the Passion and Resurrection.

Matthew works on the framework provided by Mark, but with modifications, and a good deal of expansion, especially with the material derived from Q^M. He has also used traditional material derived from other sources (Palestinian traditions, &c.), and occasionally provides editorial links and summaries. Thus he has prefixed an Infancy Narrative (chapters i-ii) which embodies traditional material collected by him, it would seem, independently.

The most serious dislocation in the Markan order occurs in the sections of Matthew parallel to B above (Mark i. 15–vii. 23; cf. Matt. iii–xiii. 58). For a detailed examination of these

[1] Streeter, *op. cit.* 220 f.

dislocations see Allen (*ICC St. Matthew*), pp. xiii–xvii. In the rest of the Gospel Matthew follows the Markan order. A single instance will suffice to illustrate the dislocation in Mark's order referred to above. Matt. viii. 1–ix. 26 incorporates five sections drawn from Mark as follows:

Matthew.	*Mark.*
viii. 1–4	= i. 40–44.
[,, 5–13	taken from Q.]
,, 14–17	= i. 29–31.
,, 23–34	= iv. 35–v. 20.
ix. 1–8	= ii. 1–12.
,, 18–26	= v. 22–43.

Further in using the Markan material, Matthew both abbreviates and alters the phraseology of his source. A good instance of this is the narrative of the healing of paralytic, Matt. ix. (1) 2–8 = Mark ii. 1–12. Here Matthew compresses into seven verses the longer and more detailed narrative of Mark, and also modifies the phraseology. The first two verses of Matthew = Mark ii. 1–5 will suffice for comparison:

Matthew ix.

1. [And he entered into a boat, and crossed over, and came into his own city.]

2. And behold, they brought to him a man sick of the palsy, lying on a bed, and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

Mark ii.

1. And when he entered again into Capernaum after some days, it was noised that he was in the house.

2. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them.

3. And they come, bringing unto him a man sick of the palsy, borne of four.

4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay

5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

But Matthew also expands, as well as abbreviates. The following examples will illustrate this tendency.

Matthew ix.

12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. *But go ye and learn what this meaneth, I desire mercy, and not sacrifice:* for I came not to call the righteous, but sinners.

Mark ii.

17. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

Here Matthew inserts a quotation from Hos. vi. 6, which he attributes to Jesus a second time in xii. 7.

Another example may be seen in Mark ii. 25–28 = Matt. xii. 3–8.

Mark ii.

25. And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him;

26. How he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath;

28. So that the Son of man is lord even of the sabbath.

Matthew xii.

3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4. how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but for the priests alone?

5. *Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?*

6. *But I say unto you that one greater than the temple is here.*

7. *But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.*

8. For the Son of man is lord of the sabbath.

Here Matthew omits the saying 'the sabbath was made for man, not man for the sabbath', but adds verses

5–7 (probably derived from Q^{M}). Luke (vi. 3–5) follows Mark, except that he (like Matthew) omits the saying 'the sabbath was made for man', &c.

Other modifications introduced by the first Evangelist of a different character may also be detected. One such series 'seems due to an increasing feeling of reverence for the person of Christ' (Allen). Thus expressions attributing to Jesus human emotion, or describing him as asking questions, which occur in Mark, are generally omitted by Matthew in the parallel passages of his Gospel.

Cf. e.g. Mark i. 41 ('being moved with compassion'), i. 43 ('he vehemently charged him'), iii. 21 ('he is beside himself'), vi. 6 ('he marvelled'), viii. 12 ('he sighed deeply in his spirit'), x. 14 ('he was moved with indignation'), &c. All these expressions are omitted or modified by Matthew in the corresponding passages. See further Allen, *op. cit.*, p. xxxi.

A similar series of changes in favour of the disciples may also be traced.

Thus, e.g., the rebuke addressed to the disciples in Mark iv. 13 ('Do ye not know this parable', &c.) is omitted by Matthew, and a blessing substituted (Matt. xiii. 16–17, 'Blessed are your eyes', &c.). Again Mark vi. 52 ('for they understood not concerning the loaves, but their heart was hardened') is omitted by Matthew; the statement in Mark ix. 10 that the disciples disputed about the rising from the dead is omitted in the parallel passage, Matt. xvii. 9. See further Allen, *op. cit.*, p. xxxiii f.

It should be added that almost the entire substance of Mark has been embodied in the First Gospel. The only omissions of any length are the following:

Mark i. 23–28: Healing of a demoniac.
,, i. 35–39: Preaching in the synagogues of Galilee.
,, iv. 26–29: Parable of the seed growing secretly.
,, vii. 32–37: Healing of a deaf man.
,, viii. 22–26: Healing of a blind man.
,, ix. 38–40: The exorcist.
,, xii. 41–44: The widow and her alms.

Of the other possible sources used by Matthew in the compilation of the Gospel, we may put in the first place certain Palestinian traditions which were probably known to him in an oral form. The most conspicuous example of such is the Nativity Narrative (chapters i–ii). Here the genealogy (i. 1–17) seems to be a composition made by the editor himself from the Greek Bible (see notes *ad loc.*); but the rest of the material (i. 18–ii) has probably been drawn from oral tradition, though possibly i. 20*b*, 21 is a citation from a poem, composed originally in Hebrew, which may have belonged to the cycle of poems embodied in Luke's Nativity Narrative.

Another source used by Matthew seems to have been a collection of proof-texts, drawn from the Old Testament and made for apologetic purposes and for the use of Jewish-Christians. It was a kind of 'Messianic *florilegium*'. 'The composite Old Testament quotations in the New Testament, the early Christian literature from Barnabas and Melito to Cyprian's *Testimonia* especially, render it highly probable that *florilegia* and *catenae* of Old Testament passages were in circulation.'[1] Probably such a *florilegium* was used by Matthew, which appears to have been written, in its original form, in Aramaic, for the use of the Jewish-Christians of Palestine. It was thus an Aramaic translation of certain passages of the Old Testament, but made apparently from a recension of the Hebrew text which was independent of the Masoretic. Matthew used it in a Greek form. This will explain the fact that the Greek citations made from this *florilegium* are independent of the LXX. There are in the First Gospel eleven quotations of this kind, all of them introduced by a striking formula ('that it might be fulfilled' or 'then was fulfilled'): they are as follows: i. 22, ii. 6, 15, 17, 33, iv. 14, viii.

[1] Moffatt, *LNT*², 23 (see his discussion 23 f.); cf. also Burkitt, *Gospel History*, &c., 126 f. For his view that this collection of *Testimonia* may be the *Logia* of Papias, see below, p. 48.

17, xii. 17, xiii. 35, xxi. 4 f., xxvii. 9 (cf. also xi. 10 = Mark i. 2).

Lastly, the editor may have used some narratives or traditions about Pilate, which are the source of xxvii. 19, 24–25, 62–66, xxviii. 11–15.

[For the possible relation of Q^M to the Matthean *Logia* see pp. 46 ff.]

Such are the probable sources of the First Gospel. But recognition of their diverse character must not blind us to the essential unity of the Book.

'From the assertion in its first verse that Jesus is the Christ, the Son of David, the Son of Abraham, to the commission which in its closing paragraph this Christ, now risen from the dead, gives to his apostles to make disciples of all nations, one thought dominates it. This is no patchwork put together by several hands working with different conceptions, or by one editor whose only thought was to include all the evangelic material that he possessed. [Whatever sources] the writer may have employed . . . he has wrought all his material into a real book, with a definite course of thought and a clearly defined aim.'[1]

THEOLOGY OF THE GOSPEL

(*a*) The Christology.

At the outset the editor strikes the Messianic note that runs throughout the Gospel. Jesus was the Messianic King of Old Testament prophecy, a Son of David and of Abraham (i. 1). As such he entered Jerusalem as its King (xxi. 4–5), and died as 'King of the Jews' (xxvii. 11, 29, 37, 42). At the Baptism the Spirit of God descended upon him, and he was proclaimed by the divine voice to be God's Son, the Beloved, divinely elected (iii. 17), as also at the Transfiguration (xvii. 5). Jesus possessed the consciousness of an unique filial relation with the Father (xi. 27). The Sonship is also emphasized in the story of the Temptation (iv. 1–11).

[1] Burton, *A Short Introduction to the Gospels*, p. 19.

The various stages of Messiah's life, from his wonderful birth (i. 22) through his public life and ministry, are set forth in such a way as to suggest that the life as a whole fulfilled the adumbrations of Old Testament prophecy. 'His public ministry in Galilee (iv. 14), his ministry of healing (viii. 17), his avoidance of publicity (xii. 17), the misunderstanding of his hearers (xiii. 14), his use of parables (xiii. 35), the manner of his entry into Jerusalem (xxi. 4), his betrayal (xxvi. 24), his desertion (xxvi. 31), his arrest (xxvi. 54, 56), and the use to which the money given for his betrayal had been put (xxvii. 9), had all been foretold in the Old Testament.'[1]

Jesus is thus represented throughout the Gospel as the ideal Messianic King whose advent had been predicted in the Old Testament. But the Gospel also makes clear that this Messianic character of Jesus was only grasped by the Twelve at the close of the Galilean ministry, when, at Caesarea Philippi, in answer to the question, 'Whom do men say that I am', Peter made the great confession 'Thou art the Christ, the Son of the living God' (xvi. 16). The emphatic way in which Jesus accepts this confession (xvi. 17 f.) is significant, as well as the fact that there immediately follows (xvi. 21 f.) the first of several predictions of the Passion:

From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer... and be killed, and the third day be raised up.

It is clear from this representation that Jesus understood his Messianic character in a sense very different from the popularly received idea. A Suffering Messiah was a paradox which even the Twelve found it very difficult to comprehend. Jesus conceived himself as fulfilling the *rôle* of the Suffering Servant depicted in Isa. liii. But the *via dolorosa* was the gateway to glory. The Suffering Servant would go to the Father, but return again in glory on the clouds of heaven (cf. xvi. 27, xxiv. 30).

[1] Allen, *op. cit.*, p. lxvi.

This unique and profoundly original conception is expressed by the title 'Son of Man', which had apocalyptic associations, as well as others, but was not, apparently, a common or current designation of the Messiah. Jesus seems to have appropriated this term as most adequately adapted to express his own Messianic claims and character.

The term 'Son of Man' goes back to Dan. vii. 13, where 'one like unto a son of man' is spoken of, who 'flew with the clouds of heaven'. A similar ideal figure appears in the Similitudes of the Book of Enoch (chapters xxxvii–lxx), who is there represented under the designation 'that son of man' as the heavenly pre-existent Messiah, destined to judge both men and angels. In Daniel *one like unto a son of man* is used (in contrast with the beasts who represent the world-empires) as a symbol for the people of Israel. But it does not follow that the figure there described has no individual or personal significance. On the contrary it seems probable that the Danielic *one like unto a son of man* is really a descriptive term for an angelic being—presumably Michael in the thought of the author of Daniel—who acts as Israel's representative and counterpart. The figure is thus both a symbol and a person. The author of Daniel probably borrowed this figure from tradition, from one form of which *the Man* of the Ezra Apocalypse (4 Ezra xiii) comes. This *Man* or *one like unto a Son of Man* is a heavenly being or angel who has been invested with attributes proper only to Jehovah Himself.

The Man who has thus attained so fixed and secure a place in old tradition is originally the Cosmic Man—'the *Urmensch*'—who, endowed with supernatural gifts, fights and overcomes the monster of Chaos, and so liberates the Cosmos from the tyranny of Chaos. See further Gunkel, *Schöpfung und Chaos*, pp. 349–58; Volz, pp. 214 ff.; Box, *Ezra Apocalypse*, 283 f.

The idea of the heavenly being who thus comes to view is the source of the conception of the heavenly Messiah—the Son of Man—of the Similitudes of the Book of Enoch (Enoch xxxvii–lxx).

We have already seen that the heavenly *Son of Man* of Daniel vii was probably identified, by the author of Daniel, with Israel's angel-prince Michael. This angelic figure was later, it would seem, invested with Messianic attributes, and so became the pre-existent heavenly Messiah of the Similitudes, who is to judge both men and angels.

It must be remembered, however, that there is no evidence to show that this Messianic conception was at any time widely known or popular among the Jews. It was apparently

cherished in certain (probably small) apocalyptic circles (? in Galilee), to which probably some of the earliest Christians belonged. It is to these circles, presumably, that our Lord owed his knowledge of the idea, as shown by his appropriation to himself of the title *the Son of Man*. But in his hands the original conception was profoundly modified by being combined with the idea of the Suffering Servant of Isaiah liii. In the idea so modified, and embodied in the term *Son of Man*, Christ seems to have found the most adequate expression of his Messianic consciousness (cf. edition of St. Mark, after ii. 12).

The term is specially appropriated to Christ in the Synoptic Gospels. Mark has it fourteen times, and in all these cases Matthew (see Allen, *op. cit.* lxxi) retains it. In addition to these passages Matthew also employs it nineteen times. In a large number of these instances it clearly has an eschatological significance. It is used of the *future* coming of the *Son of Man* in glory. Thus Jesus was to come as Son of Man (x. 23), in the glory of his Father (xvi. 27), upon the clouds of heaven (xxiv. 30). He would then send forth his angels and gather the elect (xxiv. 31; cf. xiii. 41), and sit upon the throne of his glory (xix. 28, xxv. 31). Then he would render to every man according to his works (xvi. 27), and all nations would be gathered before him (xxv. 32).

Did Jesus always use the term in a purely eschatological sense? According to some scholars he did. On this view he regarded himself as not yet the Son of Man who was to come. He will come as the Son of Man on the clouds of heaven; but meanwhile he comes before men as the Suffering Servant.

If we take this view, we must suppose that the cases where 'Son of Man' has a clear personal reference to Christ in non-eschatological contexts are due to later misunderstanding. The term has been put into the mouth of Jesus in a context where it was inappropriate. The clearest cases of this kind are Matt. viii. 20 and xi. 19, which are both attested in Luke, and therefore belong to Q in its original form. These are sayings of Jesus: Matt. viii. 20: *The foxes have holes and the birds of the*

heaven have nests, but the Son of Man hath not where to lay his head. Matt. xi. 19: *The Son of Man came eating and drinking, and they say, Behold, a gluttonous man,* &c.

In other cases *Son of Man*, it has been suggested, is used in a general sense (as often in the Old Testament) and thus = 'man', 'humanity'; such are supposed to be the following (attested also in Mark and Luke): Matt. ix. 6: *But that ye may know that the Son of Man hath power on earth to forgive sins,* &c. Matt. xii. 8: *For the Son of Man is lord of the sabbath.* Matt. xii. 32 (attested in Luke also, not in Mark): *And whosoever shall speak a word against the Son of Man,* &c.

It has been pointed out in the notes on Matt. xii. 8 that *the Son of Man*, as used there, probably has a Messianic sense, at any rate as Matthew understood it. The 'one greater than the Temple' is the Messiah, i.e. the Son of Man, who is lord of the sabbath. And the view that Jesus used the term not only in an eschatological sense—he was to come as the glorious Son of Man on the clouds of heaven—but also with reference to his earthly life, is not lightly to be dismissed, in view of the evidence. 'This Sonship was not a prerogative to be bestowed upon him in the future. It was a present possession . . . There are features in the Gospel [of Matthew] which make it rather probable that he believed Christ to be by nature "the Son of Man", and regarded the phrase as illustrative of the mysteriousness of his person' (Allen).

In thus interpreting it Matthew may well have followed an authentic tradition. There is something very unreal in separating the Jesus of earth so sharply from the Messianic Son of Man. If the identification could be in any true sense real, it must have had a present aspect to the mind of Jesus. True, he did not emphasize the eschatological aspect till the minds of the disciples had been prepared. The very ambiguity of the term lent itself to our Lord's purpose. It was admirably adapted to express both the humility and suffering of one who was

truly human, while at the same time it emphasized the unique nature of his humanity, his pre-existence (cf. Enoch xlviii. 6), and such prerogatives as election by God to fulfil Messianic functions and to receive Messianic glory.

The Evangelist's conception of the Person of Christ may be summed up by saying that Christ was God's 'Son' (iii. 17; cf. i. 18-25). As such 'he had been elected to Messianic functions, and was the King Messiah, the Beloved (iii. 17). He was also "the Man", the meeting-point between the divine and the human, who should come, as Daniel had said, on the clouds of heaven to inaugurate the Kingdom of Heaven'.[1]

Here again the Evangelist is following a true instinct. The Transfiguration had emphasized the unique Sonship, and this fundamental conception conditioned Jesus' Messianic consciousness. 'The Messianic vocation is thus based upon the filial consciousness, and is throughout conditioned by it. It is further governed and interpreted by the filial consciousness expressed as duty, and finding analogy and illumination in the Suffering Servant. So that neither our Lord's knowledge of himself, nor the nature of the claim he made upon men, is adequately expressed by saying that he was the Messiah. He was the Christ—and more. And in "the more" we are to find the explanation of the claim which he did make, its justification, and the grounds for the attitude towards him which was subsequently adopted by the Church, the attitude of adoration and faith.'[2]

(*b*) Other Elements.

In his teaching about 'the Kingdom of Heaven' (or 'Kingdom of God') Jesus again made use of current Jewish terms to express his thought. But at the same

[1] Allen, *op. cit.* lxxv.

[2] Anderson Scott, *Dominus Noster*, 162. See further on the subject of 'the Son of man' Driver's article in Hastings' *DB*, iv. 579 ff. (together with the references to other works), and Dalman, *Words*, 234 ff.

time he transformed it, by infusing new and profoundly ethical conceptions into it. 'The Kingdom of Heaven' is a phrase characteristic of the First Gospel, though Matthew occasionally uses the parallel term 'the Kingdom of God'. The former occurs in the Gospel thirty-two times, and the latter only four or five times (cf. xii. 28, xix. 24, xxi. 31, 43, and vi. 33—but the text is uncertain in some of these cases). 'The Kingdom' alone also occurs a few times (iv. 23, viii. 12, ix. 35, xiii. 19), as well as such phrases as 'His Kingdom' (vi. 33, xiii. 41, xvi. 28), 'Thy Kingdom' (vi. 10, xx. 21), 'the Kingdom of their Father' (xiii. 43), 'the Kingdom of my Father' (vi. 29).

As Dalman has shown (*Words*, 91 ff.), the Hebrew equivalent for 'kingdom' (*Malkûth*), when related to God in Jewish writings, means always 'kingly rule', and should be rendered 'sovereignty' rather than 'kingdom'. The 'kingly rule' of God was His divine sovereignty which governed all things both in heaven and earth; cf. Ps. ciii. 19 ('His sovereignty ruleth over all'), Dan. iv. 34 ('His dominion is an everlasting dominion, and his sovereignty from generation to generation').

But the Jewish conception of God's sovereignty is essentially an ideal one.[1] Hence, it becomes in apocalyptic part of the eschatological drama which is to be brought about catastrophically, by divine intervention.

The Kingdom or Sovereignty of God is conceived in the Gospel in this transcendental and eschatological sense. The divine agent for bringing it about was to be the heavenly Son of Man.

Jesus 'proclaimed its advent. It was near at hand (iv. 17), and he bade his disciples make the same proclamation (x. 7). This preaching was an evangel, i. e. good news (iv. 23, ix. 35). The disciples were to pray for the coming of the Kingdom (vi. 10). It would, however, not come in the lifetime of the Messiah, but after his death, when he would come as Son

[1] See *RWS*[2]. 238 ff.

of Man (xvi. 28; cf. xvi. 21). This coming would usher in the end of this dispensation (xxiv. 3). It would take place immediately after the great tribulation (xxiv. 29 f.) which would accompany the fall of Jerusalem (xxiv. 15, 16), i.e. within the lifetime of that generation (xxiv. 34; cf. xvi. 28, x. 23). But God alone knew the exact day and hour (xxiv. 36), and the good news must be preached first to all nations (xxiv. 14; cf. xxviii. 19). It seems clear that the Evangelist saw no obstacle to this preaching being effected within a very short period (x. 23). The inauguration of the Kingdom is called the new birth (xix. 28). Then the Apostles would sit on twelve thrones judging the twelve tribes of Israel'.[1]

Jesus thus made use of the current apocalyptic conception; but he profoundly transformed it by emphasizing the ethical requirements and essentially spiritual character of the Kingdom. 'Though the sovereignty of God was to be established transcendentally, it was in its nature immanent and spiritual; and the spiritual life of men was complementary to it.'[2] It was reserved for 'the pure in heart' (v. 8). Those who were humble and childlike in their dependence upon God, who hungered for it, and produced the fruits of repentance, whose righteousness exceeded that of the Scribes and Pharisees, would be admitted into it.

The Kingdom is conceived as essentially spiritual in character. It is the sovereignty of God realized in a reign of righteousness. There is nothing political or worldly about it: 'My Kingdom is not of this world' fully expresses this aspect of Christ's thought. The usurper who has seized the sovereignty of the present world-order is not Caesar but the Devil. And in the overthrow of the Evil One and all his works Christ sees an earnest of the Kingdom's advent, already partially realized.

The Kingdom is conceived as a reward, a divine gift.

[1] Allen, *op. cit.* lxix.
[2] M°Neile, *St. Matthew*, p. xxiii.

No sacrifice is too great to make on its behalf. Those who were persecuted for righteousness' sake (v. 10) are among the chosen ones who will be fitted to enter into it. Even life itself should be willingly sacrificed to secure its attainment (xvi. 24–26). The righteousness that secured entrance into it was not the external righteousness that was satisfied with literal obedience to the letter of the Mosaic Law, much less to scribal tradition, but the higher righteousness which strove to penetrate beneath the letter of the Law to the eternal principles that underlay it, and to express these by 'fulfilling' them in conduct and practice. The supreme qualification was character—a character built on the principle of self-renunciation. This other-worldly type of character was being prepared in secret among men, it was growing secretly in human society, and was permeating it like leaven in the dough. 'The great day was at hand, it would come within the lifetime of that generation, when God would reign over righteous men, and such alone, by His Agent, who would come from Him. But none knew when he would come. His Parousia would be as sudden as lightning, as a thief in the night, as a bridegroom returning with his bride from the wedding. A true preparation, therefore, included a vigilant watchfulness.'[1]

When the Son of Man should come what would he find? Much that was evil mixed with the good. This is expressed under the metaphor of the harvest. Sowing, reaping, and harvest are applied metaphorically to the mixture of good with evil in the Parable of the Tares (Matt. xiii. 24–30). *Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn* (Matt. xiii. 30). For the figure of the harvest applied eschatologically, cf. 4 Ezra iv. 27–32, and *Apocalypse of Baruch* lxx. 2.

[1] M^c^Neile, *St. Matthew*, p. xxii.

In delineating the Kingdom Jesus makes use constantly of current eschatological metaphors—the enjoyment of it is pictured as the Messianic banquet, exclusion from it is represented under such figures as the outer darkness, torment, &c. The important element that Jesus introduced was the ethical and spiritual requirement which alone would make men worthy of it. It is this element which is of eternal validity. 'Since the coming of the Kingdom has proved to be an age-long process which began at Pentecost, the principles must be applied by Christians in such a way as to meet the growing complexity of life.'[1]

Such was Christ's conception of the Kingdom, and of the divine requirement from those who would be worthy to enter into it. Self-abnegation on the one hand, and active love of God and man on the other. No less startling was his conception of his own personal position in mediating the new righteousness. Men must deny themselves *for his sake*. Conscious of his own unique filial relationship to the Father, he alone can adequately reveal and interpret the Father's mind and will to men (cf. x. 32 f., 37–39; xi. 27; xxi. 37, &c.).

In this connexion the conception that Christ formed of the place and import of his own sufferings and death is of the utmost significance. This is expressed in the ransom-saying embodied in Matt. xx. 28 (=Mark x. 45): [*Whosoever would be first among you shall be your servant,*] *even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.*

The key to the understanding of this passage is furnished when it is interpreted in the light of the prophecy of the suffering Servant (Is. liii). 'The first part of the saying is the climax of the preceding argument that greatness in the Kingdom of God is measured by service, and that this principle applies to the Son of Man, who inaugurates

[1] M'Neile, *op. cit.* xxiii.

the Kingdom, as well as to its members. The second part implies that the Messianic vocation for Jesus involved not only a career of humble service but a service which culminated in death—and in death not as a catastrophe, but as a source of eternal profit to many.'[1] Jesus thus predicted his death as a vicarious sacrifice. He was to *suffer many things and be rejected* like the Servant; like him also he was to be *delivered up*[2] *for the transgressors.*

This conception of the value of his own voluntary self-sacrifice is in line with Jesus' consciousness of the unique filial relationship between himself and the Father. Both conceptions converge upon the unique personality of Jesus, and serve to illuminate the meaning of his unique personal claim upon the loyalty and conscience of men.

The meaning of 'the Kingdom of Heaven' or sovereignty or Reign of God, as Jesus conceived it, must be interpreted in the light of these presuppositions. The primary aspect of the Kingdom, in its full manifestation, is conceived eschatologically. But this must not blind us to the indications that it also possessed a present aspect in the mind of Jesus. We have already seen that the idea of the glorious Son of Man was realized by Christ as possessing a present validity in his own Person as the suffering Servant. In the same way the transcendental Kingdom is also conceived as in a sense already present—

Blessed are your eyes, for they see,
And your ears, for they hear:
For verily I say unto you
Many prophets and righteous men have desired to see the things which ye see
And saw them not,
And to hear the things which ye hear
And heard them not.
(Matt. xiii. 16–17 = Luke x. 23–24, Q.)

[1] Moffatt, *Theology of the Gospels*, p. 145.
[2] Cf LXX, *Is.* liii. 12.

The Kingdom which in its full manifestation belongs to the future is none the less a present reality. Jesus here 'felicitates the disciples on the revelation of God which they were privileged to enjoy in their intercourse with himself, here and now. It was an experience which, as he elsewhere urges, carried rich promise for the future of the Kingdom, but it was none the less a present reality; the disciples saw the fulfilment in Jesus of the long-expected redemption of God, and heard the notes of the final message of good news for man. This is a word which shows the new era had begun with Jesus; it is not merely that he was in the future to herald the Reign of the Father, but that already he was inaugurating it by his presence and vocation among men. The consciousness of God and God's purpose which breathes in a saying like this reveals a range of mind which is deeper and wider than any apocalyptic theory of the gospel can embrace.'[1] The present aspect of the Kingdom as in some sense realized in his own person and teaching is expressed in such sayings as Matt. xii. 28 = Luke xi. 20: *If I cast out demons by the Spirit of God, then the Kingdom is already come upon you.* This means that the new era has already begun to challenge the sway of the evil powers upon earth. Cf. also Matt. xi. 11 = Luke vii. 28 (*He who is least in the Kingdom of Heaven is greater than he* [John]), and Matt. xi. 12-13 = Luke xvi. 16 (*From the days of John the Baptist until now the Kingdom of Heaven suffereth violence and the violent press into it. For all the prophets and the Law prophesied till John*).

This double aspect of the idea of the Kingdom has its analogue in the Rabbinic theology. Though in its essence universal, and destined only to find full and glorious expression in the great consummation, the actual recognition of God's sovereignty in the world was conceived by the Rabbinic teachers to be bound up inextricably

[1] Moffatt, *op. cit.*, p. 71 f.

with the history and fortunes of the Chosen People. God's kingship was first recognized and made known upon the earth by Abraham. 'Before our father Abraham came into the world, God was, as it were, only the king of heaven', runs a Rabbinic saying, 'but when Abraham came He made Himself to be king over heaven and earth' (*Sifre*, Deut. 113 [ed. Fried. 134^{b}]). Afterwards this secured a firmer basis when a whole nation—Israel at the Red Sea and at Sinai—yielded willing allegiance to God as King. The nation soon, it is true, became rebellious; but the ideal relationship remained, and was maintained by the righteous remnant throughout all the generations.[1]

The 'sovereignty of God', though essentially eternal, is thus as yet only imperfectly realized in Israel. Its full glory has not yet been made manifest. The prayer that it shall thus be realized is one of the most striking in the Jewish Liturgy, and is known as *Alenu* (Singer, pp. 76–77). One of its concluding paragraphs runs as follows:

'We therefore hope in Thee, O Lord our God, that we may speedily behold the glory of Thy might, when Thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the Sovereignty (Kingdom) of the Almighty; and all the children of flesh will call upon Thy name, when Thou wilt turn unto Thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto Thee every knee must bow, every tongue must swear. Before Thee, O Lord our God, let them bow and fall; and unto Thy glorious name let them give honour; let them all accept the yoke of Thy Sovereignty; and do Thou reign over them speedily and for ever and ever. For the Sovereignty is Thine, and to all eternity Thou wilt reign in glory; as it is written in Thy Law: *The Lord shall reign for ever and ever* (Ex. xv. 18). And it is said: *The Lord shall be sovereign over all the earth; in that day shall the Lord be One, and His name One* (Zech. xiv. 9).'

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[1] For a full exposition of the Rabbinic doctrine of the Kingdom of God see Schechter, *Aspects*, chapters v–vii.

We may sum up in the words of Volz,[1] who says: 'In spite of the predominance of eschatological sayings on the Kingdom in the Synoptic Gospels, it is a fact that Jesus did transform the Reign of God from something which was eschatological, prepared already and only to be waited for in an attitude of passivity, into something which developed historically, and which was to be achieved; he thereby converted into a unity the two lines (eschatological and inward) of the Sovereignty of God (*Basileia tou theou*), which ran parallel in the theological system of Judaism.' The eschatological element possessed a certain validity of its own. It also served to keep the ideas vivid and to visualize them with a sharpness and reality which effectually prevented the conception of the Kingdom from being dissipated into a colourless evolutionary process.

CHARACTERISTICS AND ASCRIPTION OF AUTHORSHIP

Attention has already been called to certain special features which characterize the Gospel; especially its Old Testament setting, and its presentation of Jesus as the Messianic King. Certain stylistic peculiarities have also been referred to—the abbreviation of Mark's narrative, and the omission of certain incidents which were, it has been supposed, distasteful to the editor. It should be pointed out, however, that these omissions and abbreviations are susceptible of another and perfectly simple explanation—viz. that Matthew wished to save space for what he desired to set forth at length, viz. the teaching of Jesus. Unless he had abbreviated the Markan narrative in this way his volume containing the Gospel would have 'exceeded the limits of an average papyrus roll'.[2] In an

[1] *Jüdische Eschatologie*, 299 f. (cited by Moffatt).

[2] 'It is worth while to remember that the Gospels of St. Matthew and St. Luke and the Acts are the three longest books in the New Testament; according to Sir Frederick

article published in the *Church Quarterly Review* for July 1915 (pp. 302–321)[1] Dr. H. J. White examines the variations at length, and shows that this explanation is one that will account for most of the instances. His conclusions are:

'(1) St. Matthew's main method in dealing with the narratives of St. Mark was to shorten them. This led to the omission of all matter that he considered irrelevant.

(2) That this, and not a dogmatic purpose, is the motive underlying most of the alterations is shown by the fact that there appears to be no consistency in St. Matthew's action. He sometimes omits questions, but not always; in many places he ascribes human emotion to our Lord; if in some places he omits passages which seem derogatory to the disciples, in others he retains them; if in some cases he appears to heighten the effect of our Lord's actions, in others he appears to diminish it.

(3) The cases remaining, in which there may have been dogmatic motives at work, are few in number and do not imply an alteration in point of view, but rather a desire to prevent misconception'.[2]

The following features may be noted, further, as characteristic of the first Gospel:

(a) *The grouping of the material in iv. 23–xiii;*

(b) *The long discourses of massed sayings.* Five of these stand out, and are marked by a concluding formula which may be intended to link them on to the immediately succeeding narrative ('And it came to pass when Jesus had ended these sayings (words, parables)', &c.); cf. vii. 28, xi. 1, xiii. 53, xix. 1, xxvi. 1.

The discourses marked by this concluding formula are:

(1) The Sermon on the Mount (v. 1–vii. 27);

Kenyon's calculations . . . they must have required rolls of 30–32 feet each' (Dr. H. J. White, article as cited above).

[1] 'The dogmatic variations of St. Matthew.'

[2] Cf. also Headlam, *The Miracles of the New Testament*, pp. 110–117.

(2) The Charge to the Twelve (x. 5–42);

(3) The Collection of Parables (xiii. 1–52);

(4) The discourse about greatness and forgiveness (ch. xviii);

(5) The apocalyptic discourse (xxiv–xxv) to which the denunciation of the Scribes and Pharisees (xxiii) is preliminary.

To these may be added—

(6) The discourse about the Baptist (ch. xi), and

(7) The Parables of Warning (xxi. 28–xxii. 14).

(c) *The grouping of incidents and sayings into numerical groups of three, five, and seven.*

The following list is given by Allen (*op. cit.* lxv):

Three divisions of the genealogy	i. 17
Three incidents of childhood	ii
Three incidents prior to the ministry.	iii. 1–iv. 11
Three temptations	iv. 1–11
Three illustrations of righteousness	vi. 1–18
Three prohibitions	vi. 19–vii. 6
Three commands	vii. 7–20
Three miracles of healing	viii. 1–15
Three miracles of power	viii. 23–ix. 8
Three miracles of restoration	ix. 18–34
Threefold 'fear not'	x. 26, 28, 31
Threefold answer to question about fasting.	ix. 14–17
Three complaints of the Pharisees	ix. 1–17
Threefold repetition of the phrase 'is not worthy of me'	x. 37–38
Three parables of sowing	xiii. 1–32
Three sayings about 'little ones'	xviii. 6, 10, 14
Three prophetical parables	xxi. 28–xxii. 14
Three questions	xxii. 15–40
Three parables of warning	xxiv. 43–xxv. 30
Three prayers at Gethsemane	xxvi. 39–44
Three denials of Peter	xxvi. 69–75
Three questions of Pilate	xxvii. 17, 21, 22, 23
Three incidents which vexed the Pharisees	xii. 1–24
Three petitions in the Lord's Prayer	vi. 11–13
Five great discourses (given above)	
Five illustrations of the fulfilment of the Law	v. 21–48

Seven woes	xxiii
Add:	
Seven demons	xii. 45
Forgiveness seven times	xviii. 21–22
Seven brethren	xxii. 25
Seven loaves	xv. 34
Seven baskets	xv. 37
[According to one reckoning, seven petitions in the Lord's Prayer and seven beatitudes.]	
Matthew occasionally doubles; cf.—	
Two demoniacs	viii. 28
Two blind men	xx. 20 and ix. 27
Two false witnesses	xxvi. 60

Sir John Hawkins (*Horae Synopticae*, 134) reckons *ten* miracles in viii. 1–ix. 34.

This numerical grouping is thoroughly Jewish. Cf. the similar groups in *Pirḳe Aboth*, chapter v (tens, sevens, and fours):

'By *ten* sayings the world was created.'
'Ten generations from Adam to Noah.'
'Ten miracles were wrought for our fathers in Egypt.'
'*Seven* kinds of punishments came on account of seven main transgressions.'

The following will serve to illustrate the use of three in such groupings:

'The night is divided into three watches.' (*Berak.* 3 *a.*)
'Three gifts given to Israel, the Law, the land of Israel, and the world to come.' (*Ber.* 5 *a.*)
'Three distinguishing marks characterize the nation of Israel, compassion, lowliness, and benevolence.' (*Yebam.* 79 *a.*)
'There are three things on which the world stands: the Law, the Temple-service, and benevolence.' (*Pirḳe Aboth*, i.)
'There are three keys in the hand of the Holy One, which He never entrusts to a messenger: the key of rain, the key of life, and the key of the revival of the dead.' (*Taanith*, 2 *a.* f.)
For a similar use of three in the Book of Proverbs, cf. Prov. xxx. 15, 18, 21, 29.

But, perhaps, the most significant of the numerical groupings in Matthew is that of the five long discourses, concluding each with a special formula. Sir John Hawkins happily calls them *Pereḳs*, and cites in illustra-

tion the five *Pereḳs* of *Pirḳe Aboth*. The number *five* in such arrangements of books is traditional. Thus we have the *five* books of the Pentateuch, the *five* books of Psalms, the *five* Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes, Esther), and other similar instances. In early Christian literature the *Exposition of the Oracles of the Lord* by Papias was, according to Eusebius, divided into *five* 'compositions' (Gk. *suggrammata*).[1]

As the Evangelist has with special emphasis marked the close of each of the five great blocks of discourse, this fact suggests that the fivefold division was intended to mark the entire structure of the Gospel. There is in each case an introductory narrative, culminating in a long discourse, the whole being preceded by a Prologue, and followed by an Epilogue. From this point of view the Gospel would essentially consist of five great Books of the Doings and Sayings of Jesus. The plan thus secured might be outlined as follows:

(a) *Prologue.*
Chapters i–ii.

(b) *Five Books of the Doings and Sayings:*

	Introductory Narrative.		*Discourse.*
(1)	Chapters iii–iv	leading up to	v–vii (Sermon on the Mount).
(2)	,, viii. 1–x. 4	,, ,,	x (charge to the Twelve).
(3)	,, xi–xii	,, ,,	xiii. 1–52 (Collection of Parables).
(4)	,, xiii. 53–xvii. 27	,, ,,	xviii (Discourse on humility and forgiveness).
(5)	,, xix. 1–xxii. 45	,, ,,	xxiii–xxv.

(c) *Epilogue.*
Chapters xxvi–xxviii.

Thus Matthew's Gospel may be regarded as essentially a *syntaxis* of the Lord's sayings arranged in five books. The important element is the discourse material or *Sayings*. And this is in line with the final word of command 'teaching them *to observe all things whatsoever I have commanded you*'. The introductory *narrative* in every case 'appropriately leads up to the discourse and furnishes its historical setting, precisely as

[1] Cf. Sir John Hawkins, *op. cit.* 163 f.

with the successive "codes" of the Pentateuch'. The closing formula of the last discourse (xxvi. 1) 'leads over to a narrative Epilogue (xxvi–xxviii), which relates the departure of Jesus to his heavenly throne, as the Prologue (chapters i–ii) had related his advent'.

This structural plan of the Gospel has been suggested as a possibility by Prof. B. W. Bacon in an article published in the *Expositor* for Jan. 1918, pp. 56–66 (*The 'Five Books' of Matthew against the Jews*). It may have been the intention of the Evangelist 'to give his work this symmetrical, typically Jewish form of a fivefold *torah* of Jesus, a double pentad of the sayings and doings of the Ministry, preceded by a Prologue, describing his Davidic Birth and Infancy, and closed by an Epilogue relating the Passion and Resurrection'.

'The Gospel of Matthew stands nearest to Jewish life and Jewish mode of thinking', says a Jewish scholar (Dr. Kohler),[1] who accounts for this feature by the fact that 'it was written for Judaeo-Christians, and made ample use of an Aramaic original'. The last statement must refer not to the composition of the Gospel in its final form, but to the embodiment within it of the Q source, which was probably written originally in Aramaic (or ? Hebrew), but was known, perhaps, to the editor only in a Greek dress. It is noticeable that this element in the Gospel is characterized by a primitive and very Jewish phraseology. The following expressions are of this type:

The Kingdom of Heaven (Heb. *malkûth shāmayim*), i. e. 'Kingdom of God' = twenty-two times.[2]

Son of David = the Messiah (xii. 23; cf. ix. 27 E); cf. the Rabbinic title of the Messiah 'ben David': cf. the genealogy.

The holy city (iv. 5; xxvii. 53)
The City of the Great King (v. 35) } = Jerusalem.

[1] In *JE* ix. 250.

[2] It has been supposed that Heaven in this expression preserves its local meaning, and emphasizes the transcendental character of the coming Kingdom. There can, however, hardly be any doubt that 'Heaven' here is a Jewish periphrasis for 'God'; see Dalman, *Words*, 91 f. This fact will not, of course, make the expression any less transcendental.

God of Israel: xv. 31.

The Father which is in heaven: thirteen times (not elsewhere in the Gospels).

The (your) heavenly Father: five or six times.

End of the world (age): xiii. 30, 40, 49.

There shall be weeping and gnashing of teeth: six times (once in Luke).

Compare also the following:

righteousness (six times), *reward* (ten times), in sayings attributed to Christ.

dogs and *swine* as metaphors for Gentiles or unbelievers (vii. 6).

yoke, of a body of teaching (xi. 29 30); cf. the Jewish phrase 'yoke of the Law', 'yoke of the Kingdom'.

flesh and blood, *gates of Hades*, *bind* and *loose* } xvi. 17–19.

scribe, of Christian teachers, xiii. 52; cf. xxiii. 34.

the righteous=the elect, xiii. 43, 49; xxv. 37, 46.

the outer darkness, viii. 12; xxii. 13; xxv. 30.

throne of glory, xix. 28; xxv. 31.

do the will (of). Three times.

[See further Allen, *op. cit.* 277 ff.]

The anti-Pharisaic polemic is a marked feature: cf. iii. 9; v. 20; vi. 2, 5, 16; xv. 2-14; and the whole of xxiii.

It is, of course, true that conflict with the Pharisees is a feature of the Second Gospel (cf. Mark ii. 16; iii. 2, 22; iii. 6; xii. 13; viii. 11; x. 2; xi. 27; xiv. 1, &c.). But this is much extended and intensified in Matthew. The editor found anti-Pharisaic elements (incidents and sayings) in his sources (Mark and Q); and probably in the Q source, as he knew it, this was a marked feature (cf. the Sermon on the Mount). The editor emphasizes it also in his own work.

Thus Mark says that Christ's teaching was not 'as the Scribes'; Matthew adds |'Scribes'| *and Pharisees*. Mark's 'the Scribes of the Pharisees' (ii. 16) is altered to 'the

Pharisees'. 'Scribes' is changed to 'Pharisees' in Matt. xii. 24 = Mark iii. 22 (cf. Matt. ix. 34); also in Matt. xxii. 41 = Mark xii. 35; and in Matt. xxii. 34 = Mark xii. 28.

The whole section xxi. 23–xxii. 16 seems to be anti-Pharisaic, leading up to the tremendous denunciation in xxiii. Notice also that in xxvii. 62 it is the chief priests *and Pharisees* who effect the sealing of the tomb, and the placing of the guard before it.

Another characteristic feature of the First Gospel is the *heightening of the eschatological element.*

We have already seen that such definitely eschatological phrases as 'the end of the world', 'weeping and gnashing of teeth', 'the outer darkness' are characteristic of the First Gospel. This element is also emphasized in other ways. The following examples will illustrate this tendency:

Mark viii.	*Matthew xvi.*
38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him when he cometh in the glory of his Father with the holy angels.	26. [. . . what shall a man give in exchange for his life?] 27. For the Son of man shall come in the glory of his Father with his angels; *and then shall he render to every man according to his deeds.*

Here Matthew omits the former part of the saying as it is given in Mark ('Whosoever shall be ashamed', &c.), no doubt because he gives it elsewhere (Matt. x. 33 = Luke x. 8). Probably Mark derived this part of the saying from Q. Here Matthew emphasizes the thought of judgement, and thus heightens the purely eschatological element.

Again note the following:

Mark ix.	*Matthew xvi.*
1. And he said unto them: Verily I say unto you, There be some of them that stand by which shall in no wise taste of death *till they see the Kingdom of God come with power.*	28. Verily I say unto you, There be some of them that stand here which shall in no wise taste of death *till they see the Son of Man coming in his Kingdom.*

Here Matthew has for the vague *Kingdom coming* of Mark (= Luke 9^{27} 'the Kingdom of God') the more definite: *The Son of Man coming in his Kingdom.*

In this connexion, too, the saying in Matt. x. 23 may be recalled. This, though there is no parallel to it in Luke, is probably derived from Q^M: *Ye shall not have gone through the cities of Israel till the Son of man be come* (see notes *ad loc.*). Further, Matthew alone gives the parables of the Tares (xiii. 24–30) and the Drag-net (xiii. 47–48), together with explanations which are markedly eschatological in character (the explanation of the Parable of the Tares in xiii. 36–43, and of the Drag-net in xiii. 49–50). These are apparently derived from Q^M. This heightening of the eschatological element is especially noticeable when the Parable of the Tares is placed side by side with that of the seed growing secretly given in Mark (iv. 26–29). Apparently the former is substituted for the latter. Mr. Streeter, who has discussed all these instances in his Essay, *Synoptic Criticism and Eschatology* (*Oxford Studies*, 425 ff.), sums up by saying:

'The above sketch is far from exhaustive, but it suffices to show clearly that in the series Q, Mark, Matthew, there is a steady development in the direction of emphasizing, making more definite, and even creating, sayings of our Lord of the catastrophic Apocalyptic type and of thrusting more and more into the background the sayings of a contrary tenor.'

This raises the whole question of *the relation of Q to Matthew.* Many scholars explain the traditional authorship of the First Gospel by identifying the special source used in the Gospel (i.e. Q^M) with the *Logia* of Papias. 'Matthew's Gospel . . . was so called, not because it was the first to make use of the Matthean source, but because it embodied this . . . with special thoroughness.'[1]

[1] Moffatt, *LNT*[2], 194. 'Matthew was too obscure an apostle to be associated by later tradition with a Gospel unless there was good ground for it.'

One consequence of this view is that he must look to the First Gospel for Q in its most complete form. How, then, is the fact to be accounted for that the Q material, as it appears in Luke, is scattered over different contexts, and, in the opinion of the majority of scholars, often in a truer historical setting than in Matthew? This may be explained by the hypothesis that Luke derived the Q material not directly from the *Logia*, but from other sources in which the Q material was already embodied. We know from Luke's Preface that he was acquainted with many such forms of the Gospel tradition. We may assume that the *grouping* of the *Logia* is preserved more accurately in Matthew. Further, Matthew has preserved the substance of the *Logia* (= Q) much more fully than Luke. Luke constantly omits e.g. anti-Pharisaic material which has been preserved in Matthew. Matthew, also, has retained the Jewish-Christian tone and character of the source much more completely than Luke. 'Matthew retained e.g. the particularistic *Logia* for archaic reasons; he was more conservative in the use of his source than Luke. Where the latter either omitted or modified, Matthew was content to preserve, adding broader *logia* of his own.'[1]

We cannot precisely reconstruct the Matthean *Logia* from the common source used by Matthew and Luke, any more than it would have been possible to reconstruct Mark exactly from the same two Gospels if the Markan Gospel had not survived. The common matter furnishes a valuable clue. But it cannot be admitted that matter which is attested only in one or the other—i.e. which is not doubly attested—did not belong to Q. If we work on the hypothesis that Matthew has preserved the Q source most fully, and use the tradition about the *Logia* (Papias) as a clue, we can reach an approximate result.

It seems probable that the formula 'And it came to

[1] Moffatt, *op. cit.* 195.

pass when Jesus had finished these sayings (parables)', which recurs five times in Matthew (vii. 28, xi. 1, xiii. 53, xix. 1, xxvi. 1), was taken over from Q. If so, 'this is a fresh proof that the latter source—so far as form goes—approximated to the successive masses of *logia* preserved in Matthew, and also that they were connected by fragments of narrative'.[1] We have already seen that this fivefold division was one commonly employed in Jewish literature.

Thus there will have stood in the Matthean *Logia* five masses of discourse corresponding to the five preserved in Matthew: The Sermon on the Mount (ch. v–vii); the charge to the disciples (x. 5 f., 17–38); a group of Parables (xiii. 13–17, 24–29, 33–52); a discourse on humility and forgiveness (xviii. 3–5, 10, 12–14, 15–20, 23–35); and an apocalyptic discourse preceded by a denunciation of the Scribes and Pharisees (xxiii. 1–39, xxiv. 10–12, 26–27, 37–51; xxv. 1–30, 31–46). Chapter xxv rounds off the *Logia* with a great climax.

It is true that the editor has enlarged the discourse material here by working in matter derived from Mark. But it is not improbable that some of the Markan matter already stood in the Matthean *Logia* (Q) and was derived from thence.

The suggestion that the *Logia* of Papias is to be identified with a collection of proof texts for Messianic doctrine made by the apostle Matthew in Hebrew (Hart, *Expositor*, July, 1906; Burkitt, *Transmission*, 126 ff.; Kirsopp Lake, *Rev. of Theol. and Philosophy*, iii. 483 ff.) is not a satisfactory solution. A collection of such *Testimonia* could hardly have been denominated *Logia*; nor would such have been important enough to give rise to the tradition which identifies the Gospel with the authorship of the apostle Matthew.

The editor, in heightening the eschatological element, was developing a tendency already manifest in the Matthean *Logia*. It should be remembered that the rise and fall of the purely apocalyptic hope was not a perfectly even process in the early Church. The heightening probably went on in certain circles whilst elsewhere a gradual modification was taking place in the direction of spiritualizing the cruder apocalyptic features.

[1] Moffatt, *op. cit.* 197.

MATTER FOUND ONLY IN THE FIRST GOSPEL[1]

CHAPTERS.	
i–ii.	The whole.
iii. 14–15.	An insertion in Mark's narrative.
iv. 13–16.	Quotation.
23–25.	Description of Christ's Ministry.
v. 4.	In the Sermon on the Mount.
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7.	,, ,,
8.	,, ,,
9.	,, ,,
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13 *a*.	,, ,,
14.	,, ,,
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vii. 6, 12 *b*.	,, ,,
15.	,, ,,
19, 20, 22.	,, ,,
viii. 17.	Quotation.
ix. 13 *a*.	An insertion in Mark's narrative.

[1] Cf. Allen, *op. cit.*, pp. 1 ff.

CHAPTERS.	
ix. 27–31.	Cf. Luke xi. 14. Healing of a deaf demoniac.
35–36.	A description of Christ's Ministry.
x. 5 *b*–8.	Charge to the Twelve.
10 *b*.	" "
16 *b*.	" "
23.	" "
25 *b*, 36.	" "
41.	" "
xi. 1.	Editorial.
14.	Elias.
28–30.	Come unto me.
xii. 5–7.	An insertion in Mark's narrative.
11, 12 *a*.	" "
17–21.	Quotation.
22, 23.	Cf. Luke xi. 14. Healing of a blind demoniac.
36, 37.	Every idle word.
xiii. 14, 15.	Quotation.
24–30.	The Tares.
(33.	The Leaven.)
35.	Quotation.
36–43.	Explanation of the Tares.
44.	The Hid Treasure.
45, 46.	The Precious Pearl.
47–50.	The Draw-net.
51, 52.	Every scribe instructed.
53.	Editorial.
xiv. 28–31.	St. Peter on the water. An insertion in Mark's narrative.
xv. 12, 13.	An insertion in Mark's narrative.
23, 24.	" "
29–31.	Substituted for Mark vii. 31 ff.
xvi. 2, 3.	An insertion in Mark's narrative.
17–19.	St. Peter and the keys. An insertion in Mark's narrative.
xvii. 20.	An insertion in Mark's narrative.
24–27.	The Stater in the fish's mouth.

CHAPTERS.	
xviii. 4.	As a little child.
10.	An insertion in Mark's narrative.
14.	One of these little ones.
16–20.	The Church.
23–35.	The two debtors.
xix. 1 *a*.	Editorial.
10–12.	Eunuchs.
28.	An insertion in Mark's narrative.
xx. 1–16.	The Labourers in the Vineyard.
xxi. 10, 11.	An insertion in Mark's narrative.
14.	,, ,,
15 *b*, 16.	,, ,,
28–32.	The Two Sons.
xxii. 1–14.	The Marriage Feast.
xxiii. 1–3.	Denunciation of Pharisees.
5.	,, ,,
7 *b*–11.	,, ,,
15–22.	,, ,,
24.	,, ,,
28.	,, ,,
32, 33.	,, ,,
xxiv. 10–12.	False prophets.
30 *a*.	Sign of the Son of man.
xxv. 1–13.	The Ten Virgins.
14–30.	Cf. Luke xix. 11–28.
31–46.	The Sheep and the Goats.
xxvi. 1.	Editorial.
52–54.	An insertion in Mark's narrative.
xxvii. 3–10.	Judas and the blood money.
19.	Pilate's wife.
24, 25.	Pilate washes his hands.
51 *a*–53.	The resurrection of the dead Saints.
62–66.	The sealing of the Tomb.
xxviii. 9, 10.	Quotation.
11–15.	The bribing of the guard.
16–20.	Christ's last words.

THE JEWISH COLOURING

To reconstruct adequately the Jewish background of the Gospels would require not a few pages but a volume.[1] It is, however, necessary to emphasize the importance of this Jewish environment, and to keep it in view constantly in interpreting the phenomena that meet us in the study of Matthew.[2] Here it will only be possible to consider one or two salient features. Attention has already been called to the Jewish phraseology that characterizes Q^{M} (= the Matthean *Logia*), and to the Palestinian Jewish-Christian tone that marks it throughout. This may further be illustrated by the prominence given to our Lord's teaching about the two great religious institutions of the time in Palestine, the Law and the Temple.

Jesus' attitude to the Mosaic Law is illustrated in the first of the five great discourses—the Sermon on the Mount. He came not to destroy, but to fulfil it (v. 17). How, is illustrated at length in the section (v. 21–48) which is aimed at *the current scribal interpretation of the Law*. The polemic is not directed against the Mosaic Law itself, but at a false interpretation of it. Jesus shows, by a series of illustrations, how the old Law can be re-interpreted in accordance with the standards of the higher righteousness. What Jesus was concerned with was not the exposition of the letter of the Law as a legal ordinance enforced by penalties, and qualified by conditions and casuistical distinctions, but to declare the will of God. If the Law is to be regarded as expressing the will of

[1] Perhaps the most useful treatise that has so far appeared on this subject is Bousset's *Die Religion des Judentums im neutestamentlichen Zeitalter* (2nd edition, 1906).

[2] A useful summary sketch is given in Micklem's *St. Matthew*, pp. xxxviii–xlviii ('Political, Religious, and Social Conditions of Palestine Presupposed in the Gospel'); cf. also Box in the *Expositor*, July, 1916, pp. 1–25 ('The Jewish Environment of Early Christianity').

God, as in fact a divine revelation, then the supremely important thing to emphasize is the divine will and mind behind the enactments. And it was just this that was obscured and lost sight of by the legal and casuistic discussions of the scribes. Jesus' condemnation of scribal additions and accretions was indeed emphatic, and is illustrated throughout the Gospel (cf. xv. 3 ff., xxiii. 4, 16 ff., 23 ff.). These accretions had grown to such an extent as to obscure the weightier matters of the Law (xxiii. 23), and for many had become an intolerable burden (xxiii. 4). It is this scribal tradition that is condemned, not the Law itself. Indeed, in some cases it would appear that special pains are taken to show that Jesus adhered to the Law itself, as distinguished from the traditions that had grown up around it. 'Thus in the incident of xv. 1–20, it is the tradition of washing before meals which is condemned. The law of unclean meats is not, as in Mark's explanation (Mark vii. 19), wholly abolished. So again with the Sabbath; the detailed precepts with regard to the Sabbath are shown to be of secondary importance (cf. xii. 2 ff., 10 ff.); but the institution itself is respected (cf. Mark ii. 27 f.).'[1] Further, the Mosaic law of witness is adopted for the Christian community (xviii. 16; cf. Deut. xix. 15); and the exception to the complete prohibition of divorce found in two passages (v. 32, xix. 9)—which is absent from the corresponding passages in Mark and Luke—reflects a Jewish piece of legislation which was accepted, apparently, by the Jewish Christian community of Palestine.

It will be noticed that in the Sermon the passage denouncing the Scribes forms a distinct section, and is quite apart from that which is directed against the Pharisees, who are referred to as 'hypocrites' (vi. 1–18). The latter term is not applied to the Scribes in the Sermon at all. When we turn to Matthew xxiii we at

[1] Micklem, *op. cit.*, p. xxxvii.

once notice that the distinction has been eliminated. There the address *Woe unto you, Scribes and Pharisees, hypocrites* constantly recurs (xxiii. 13, 15, 23, 25, 27, 29). It is clear (and this is demonstrated when the chapter is analysed) that originally distinct sections which dealt with Scribes and Pharisees separately have been fused into one great discourse.

Verses 1–3 (= Mark xii. 28–40) contain a denunciation uttered by Jesus against the Scribes, to the disciples.

Then follow (1) a threefold woe upon and addressed to the Pharisees: Matt. xxiii. 23, 6–7, 27–28 (= Luke xi. 42–44).

(2) A similar woe upon the Scribes: Matt. xxiii. 4, 29–32, 14 (= Luke xi. 46–48, 53).

(3) Peculiar to Matthew is xxiii. 15–22, 24. Here verse 15 is directed against the Pharisees; the rest of the passage is a denunciation of Scribal casuistry.

Was this fusion effected by the editor of the first Gospel? It is difficult to say. In view of the careful distinction drawn between Scribes and Pharisees in the Sermon it seems improbable that in the original form of the Matthean *Logia* the two should have been confused as here. On the other hand, it is clear that in the *Logia* a great discourse directed against Scribes and Pharisees stood here. Possibly in the form of the *Logia* which reached the editor, the fusion and dislocation had already taken place, to meet the changed situation of a later time (? 60–70 A.D. or even later) when Scribe and Pharisee were practically identical. The Sermon more accurately reflects the conditions prevailing at an earlier time (during the Ministry of Jesus), when the official Scribes were by no means all members of the Pharisaic party, and when their distinct organization was more marked.[1] In this respect also the editor in his modifications of the Markan source which affect the representations of the Jewish

[1] See the present writer's discussion in the *Expositor*, June and July, 1918 ('Scribes and Sadducees in the New Testament').

parties, already noticed above (see p. 44 f.), also reflects the conditions of a later time. To him the Pharisees were all-important. During the period 80–100 A. D. the opposition in Pharisaic circles to Apocalyptic became increasingly pronounced. Ultimately the whole of the earlier apocalyptic literature (with the exception of the Book of Daniel, which occupied a secure place) was banned by Rabbinic Judaism. The editor of the first Gospel was himself an apocalyptist. This fact may explain his marked anti-Pharisaic bias.

With regard to the other great Institution of Palestinian Judaism, the Temple, Christ's attitude, as pictured in the First Gospel, is one of marked independence. He spoke of himself as 'one greater than the Temple' (xii. 6). He acts as a son in his Father's House in purifying the Court of the Gentiles from the presence of those who had profaned it (xxi. 12 ff.). As such he claims to be free from the obligation to pay the Temple-tax (xvii. 25 ff.). He uses the Temple precincts for teaching purposes (xxi. 23 ff.), but makes no explicit pronouncement about the validity of the sacrificial ceremonial and the whole apparatus of the sacrificial worship. By implication he regards it as belonging to an order which was soon to pass away, for in chapter xxiv he directly predicts the imminent destruction of the Temple fabric. This attitude towards the Temple is also implied in the charge so insistently urged against him at the trial (Matt. xxvi. 61), which points to an earlier saying such as that preserved in John ii. 19, and perhaps to fuller teaching on similar lines (cf. John iv. 21 ff.).[1]

One other feature must be referred to in which the Jewish colouring is marked. The sayings of Jesus, as embodied in the Matthean *Logia*, have the characteristic features of Hebrew poetry. These have been illustrated

[1] See a valuable article by Dr. H. J. White in the *Expositor* June, 1919 (pp. 415-423, 'on the saying . . . in John ii. 19').

at length by Dr. Briggs in a series of articles entitled *The Wisdom of Jesus the Messiah* which appeared in the *Expository Times*, vols. viii and ix.[1]

The following examples may be cited:

Be not ye called Rabbi;
For One is your Rabbi;
And all ye are brethren.

Call ye no one Father:
For One is your Father;
He which is in heaven.

Be not ye called Master:
For One is your Master;
The greatest among you is your servant.
(Matt. xxiii. 8–12.)

This retranslates into Hebrew poetry, each line being a trimeter measured by three beats of the accent. It is an example of three triplets which was a favourite method of expression with Jesus; cf. the following, consisting of two triplets:

I

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you.

II

For every one that asketh receiveth;
And he that seeketh findeth;
And to him that knocketh it shall be opened.
(Matt. vii. 7–8.)

Here the parallelism between the two pairs is perfect. An interesting example of the distich—so common in *Proverbs*—is the following:

Think not that I come to destroy the Law:
I come not to destroy, but to fulfil. (Matt. v. 17.)

[1] viii. 393–398, 492–496, and ix. 69–75.

The addition to the first line of 'and the prophets' destroys the parallelism, and is probably not part of the original utterance. This couplet is an example of an antithetical tetrameter.

A striking example of poetical structure is afforded by the Parable of the Sheep and the Goats (Matt. xxv. 31–46). According to Dr. Briggs' reconstruction this falls into five pentameter strophes of six lines each, concluded by a couplet ('probably added by the Evangelist'):

And these shall go away into eternal punishment;
But the righteous into eternal life.

The first strophe may be given as an illustration, according to Dr. Briggs' rendering:

When the Son of man shall come in His glory, and all
the angels with Him,
Then shall he sit on the throne of His glory:
And before Him will be gathered all the nations:
And He shall separate them one from another,
As the shepherd separateth the sheep from the goats:
And He shall set the sheep on His right hand, but the
goats on His left.

This piece has also been discussed by Dr. Burney; but before considering his treatment of it one or two more examples may be given. The following is a beautiful specimen of a heptastich, i. e. a seven-lined piece; it consists of two antithetical triplets of exhortation, with a concluding line giving the reason of the exhortation:

Lay not up for yourselves treasures upon earth,
Where moth and rust doth consume,
And where thieves break through and steal:
But lay up for yourselves treasures in heaven,
Where neither moth nor rust doth consume,
And where thieves do not break through and steal:
For where your treasure is, there will your heart be also.

As has already been mentioned, Dr. C. F. Burney, in the *JThS.* for April 1913 (pp. 414–424), discusses Matthew

xxv. 31-46, which he regards as a Hebrew poem. He says: 'It is an interesting fact that if the Parable of the Last Judgement is translated into Biblical Hebrew it falls immediately into a rhythmical form quite as regular and striking as the forms which are found in the Old Testament prophetical and poetical books.' In order to exhibit this, Dr. Burney prints a Hebrew translation, which he also transliterates and provides with a rhythmically arranged English version. The first strophe of the English version runs as follows:

When the Son of man shall come in His glory,
And all the angels with Him,
He shall sit on the throne of His glory.
And all nations shall be gathered before Him,
And He shall separate them one from another,
As the shepherd doth separate the sheep from among the goats;
And He shall set the sheep on His right hand,
But the goats on His left hand.

It will be noticed that in Burney's reconstruction the lines are of the usual short forms with three beats of the accent. A remarkable feature that appears is the rhyming effect, which is marked in most of the strophes, several lines ending with final rhyming sounds. In order to subject the matter to a further test, Burney also offers an Aramaic translation of the passage, and concludes that 'as a result . . . the rhythmical structure is largely obliterated'. Thus he arrives at the result that the Parable was originally 'composed and uttered . . . in Hebrew of the Old Testament model'. This view coincides with that of Dr. Briggs, who applies it to the whole Matthean *Logia*, and abandoned an earlier view that the collection was originally composed in Aramaic, in favour of a Hebrew original. There is much to be said in support of this view. Jesus himself probably read the Old Testament, of which he was a close student, in Hebrew—he is recorded to have

read the prophetic lesson [which would be read liturgically in Hebrew] in the synagogue at Nazareth. Some of the apocalyptic books of the first century appear to have been composed in Hebrew (e.g. 4 Ezra), and the Johannine Apocalypse of the New Testament is probably an example of this kind.

It may be suggested that while the narrative parts of the Matthean *Logia* may have been composed in Aramaic, the discourses were probably written in Hebrew. A similar double use of Hebrew and Aramaic meets us in the Jewish Midrashim.

AUTHORSHIP AND DATE

The First Gospel cannot have been produced before the date at which the Gospel of Mark appeared, which was probably either shortly before or shortly after the destruction of Jerusalem in A.D. 70. This date may, therefore, be taken as the *terminus a quo*. The inferior limit is more doubtful. Ignatius (A.D. 110–115) has at least one clear reference (to Matt. iii. 15) in *Smyrn.* i. The Shepherd of Hermas (? before A.D. 145) has been supposed to imply the existence of the Four Canonical Gospels as fixed and determined (but this is doubtful). There are other possible, but doubtful, references to Matthew in early patristic literature (Epistle of Barnabas, DIDACHE, Clement of Rome), so that the external evidence cannot determine the date more nearly than within the limits c. A.D. 70–115.

Internal evidence is hardly more decisive. The destruction of Jerusalem appears to be presupposed in xxii. 6–7, but this may be a later addition. There are a few indications which may suggest a comparatively late date. An organized church community is, apparently, implied, and excommunication is referred to in xviii. 17. The appearance of false Christian prophets is presupposed in vii. 15–22 (cf. Didache, xi–xiii), and sufficient time had elapsed for legendary accretions to grow up (cf. xxvii. 52–53). The

probable date when the Gospel assumed its present shape may be fixed as some time between the years A. D. 80–100.

The author, or editor, who used the various material and moulded it into its final shape has been called a 'theologian'. He is interested in setting forth the teaching of Jesus on great themes like the Kingdom of God, and also in emphasizing the Messianic character and claims of Jesus. He, as we have seen, has impressed his own conception upon the Gospel as a whole. He may himself have been a catechist, and have belonged to the school which especially treasured the Matthean *Logia*. The passage in Eusebius (*H. E.* iii. 39) which attributes the composition of such a work to the apostle Matthew runs as follows:

Matthew, then, composed the Logia in the Hebrew, and every one interpreted (translated) them as he was able.

It is usually assumed by those who accept this statement as referring to a work which mainly consisted of a collection of the sayings of Jesus, fitted with a narrative framework, that this work was composed in Aramaic. We have, however, seen reason to modify this view in favour of Hebrew, at any rate as regards the discourses proper. It must be remembered that the Hebrew Scriptures were still read in the synagogues, and the practice of writing works in Hebrew was frequent in the first century A.D. No doubt the Matthean *Logia* were soon translated, perhaps by various hands, and circulated in various forms. The sayings in this way would be reproduced in various forms. But the editor of the First Gospel probably reproduces the original work most fully (no doubt with some later expansions) in his Gospel. Hence the association of the First Gospel with the name of the apostle.

The editor has also been called an 'archaeologist'. He is interested in collecting data of all sorts to illustrate his theme. But though steeped in the Jewish-Christian atmosphere of Palestine, he seems not to have been in

close touch with Jerusalem when he wrote. He may have lived in some part of Syria, perhaps in the neighbourhood of Antioch.

The Gospel of Matthew soon acquired a wide popularity. To the Early Fathers it is emphatically *the* Gospel.

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HASTINGS' *DB* = *Hastings' Dictionary of the Bible* (5 vols.).
HASTINGS' *DCG* = *Hastings' Dictionary of Christ and the Gospels* (2 vols.).
MOFFATT, *LNT* = *Introduction to the Literature of the New Testament*: by James Moffatt (2nd edition, 1912).
Oxford Studies = *Studies in the Synoptic Problem* by members of the University of Oxford; edited by W. Sanday (1911).
A.V. = Authorized Version.
R.V. = Revised Version.
DB = *Dictionary of the Bible.*
DCG = *Dictionary of Christ and the Gospels* (ed. Hastings).
Exp. = *Expositor.*
Exp. T. = *Expository Times.*
JE = *Jewish Encyclopaedia* (12 vols.).
JThS = *Journal of Theological Studies.*
JQR = *Jewish Quarterly Review.*
LXX = Septuagint.
*RWS*² = *The Religion and Worship of the Synagogue*: by W. O. E. Oesterley and G. H. Box (2nd edition, 1911).

(*d*) SYMBOLS.

Matthew = The editor of the First Gospel in its final form.
E = Editorial.
I^M = Infancy stories in Matthew (of Palestinian origin).
M = Markan (applied to passages based upon the Second Gospel).
Q^M = The Form of the second source (*Quelle*) used by Matthew.
P = Palestinian traditions.
T = *Testimonia* (Messianic texts cited from a special collection).
R^M = Resurrection source of Matthew.

THE GOSPEL ACCORDING TO ST. MATTHEW

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ST. MATTHEW

THE *title*: **The Gospel according to St. Matthew.** 'The Titles of the books of the N.T. are no part of the books themselves.'[1] The above, retained by the revisers, is derived from Church lectionaries. In the oldest codices the four gospels were bound together under the common designation, 'The Gospel', and the separate portions were headed 'according to Matthew', 'according to Mark', and the rest. The English word 'Gospel' is the modern form of the Anglo-Saxon 'godspell', i.e. not 'good-story' as formerly supposed = the Greek *euangelion*, but 'God-story'. The first meaning of the Greek word for Gospel was 'a reward for good tidings' (Homer, &c.; 2 Sam. iv. 10, LXX); afterwards the 'good tidings' themselves, and this is the Christian usage. The source for the latter may be traced to the second part of the Book of Isaiah, esp. Isa. lxi. 1 where the prophet describing, as seems probable, the functions of the 'Servant of Jahveh', says: 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek' (i.e. to the faithful exiles in Babylon). The 'good tidings' are the coming salvation and the imminent divine intervention. It is the acceptable year of the Lord. Cf. also Isa. lii. 7. Both these passages are cited in the N.T., the latter by Paul in Rom. x. 15, and the former by Jesus as the text for his sermon at Nazareth (Luke iv. 18); 'To-day', he said, 'hath this scripture been fulfilled in your ears'. He appropriated the term, which seems to have been especially congenial to him, to describe the contents of his message—a message of 'glad tidings' to the poor and meek, and more particularly to the outcast who were outside the pale of the Law. In the Apostolic Age also 'the Gospel' means not a book but a spoken message—the proclamation of the good tidings about Christ; only now Jesus is the subject of the message. The 'good news' is the fact of his Messiahship, and all that flows from it—redemption, salvation, the fulfilment of the divine promises (cf. 1 Cor. xv. 1, 2). The word is used in the first Gospel in four passages (iv. 23, ix. 35, xxiv. 14, xxvi. 13), in the first three in the phrase 'the gospel of the kingdom'. Though the Greek noun (= 'Gospel') does not occur in Luke, he uses the corresponding

[1] Westcott and Hort, *N. T.* ii. 321.

1 [E] The book of the generation of Jesus Christ, the son of David, the son of Abraham.

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verb (iv. 18, ix. 6, xx. 1). Neither noun nor verb is used by the author of the fourth Gospel or by James. With Paul especially 'Gospel' is a favourite expression; cf. Rom. i. 16: 'I am not ashamed of the gospel'. It is not used in the N.T. as the designation for a book, a usage which cannot be attested certainly before the second quarter of the second century, when the Lives of Christ began to be called 'gospels'. Justin Martyr speaks of 'the apostolic memoirs which are called 'Gospels'. The earliest form of the title of the first Gospel was probably 'according to Matthew'.

According to St. Matthew. 'According to' in these connexions means 'as written by'—the Gospel as Matthew wrote it—since this is unquestionably the meaning of the term in the titles of the other three Gospels. Even in its earliest form, however, the title ('According to Matthew') was not due to the original writer. It was probably added when the four narratives were brought together in one *corpus* under the general name of 'the Gospel', perhaps, as Harnack suggests (*Chronologie*, p. 681 f.), early in the second century. The first Gospel is strictly an anonymous work.

i. 1-17. *The Genealogy of Jesus.* On the genealogy generally see the additional note at the end of the section. It is traced from Abraham through David and the line of Jewish kings, and has an apologetic significance.

1. The book of the generation (marg. **genealogy**) **of Jesus Christ . . . Abraham.** The first genealogy of the Bible begins in the same way: 'This is the book of the generations of Adam' (Gen. ii. 4). Cf. also Gen. v. 1, vi. 9, x. 1, xi. 10, 27. It has been suggested that as in these instances narrative as well as genealogy are included, the present verse forms the superscription to the entire contents of chs. i and ii; but more probably it refers only to the genealogy to which verse 17 is the conclusion. There a well-defined break occurs.

of Jesus Christ, the son of David, the son of Abraham. The significant names in the list are those of David and Abraham, cf. Luke i. 69, 73. To a Jewish-Christian the Messiahship of Jesus would depend upon his Davidic descent, and as a matter of fact stress was laid upon such descent in the earliest apostolic preaching to Jews; cf. Acts ii. 30 f., xiii. 23, and see further Rom. i. 3; 2 Tim. ii. 8; Rev. xxii. 16. There is strong reason to believe that Jesus was in fact commonly recognized by contemporaries as belonging to a family which was of genuine Davidic descent. On 'Son of David' as a Messianic title see the note on

Abraham begat Isaac; and Isaac begat Jacob; and 2
Jacob begat Judah and his brethren; and Judah begat 3
Perez and Zerah of Tamar; and Perez begat Hezron;

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ix. 27. 'Son of Abraham' is also here used of Jesus probably in a Messianic sense. The descent of the Messiah from Abraham is dwelt upon in *Test. XII Patriarchs*, Lev. viii. 15.

In the expression **Jesus Christ**—a collocation that occurs in the Synoptic Gospels only here, and in i. 18 (?), xvi. 21 (?); Mark i. 1—'Christ' has lost its adjectival significance of 'Anointed One', i.e. 'Messiah', which is expressed by combination with the article ('the Christ'), and has become a proper name; cf. also John i. 17 and xvii. 23, where it is also used in this way.

2-17. The genealogical list embraced in these verses is probably the work of the compiler of the Gospel. It is artificial in structure and governed by an apologetic purpose. The idea that it ever had any separate existence as an independent document, which has been edited by Matthew, is probably unfounded. The names contained in verses 2-12 have been compiled from the LXX of 1 Chron. i–iii—a favourite source for genealogical lists. The genealogy here falls into three subsections, each of which, according to the scheme, should contain fourteen steps or generations; verses 2-6*a*, 6*b*-11, 12-15.

2. Abraham begat Isaac. The ascending structure of the list is noticeable, beginning from Abraham. In this respect it resembles the little genealogy at the end of the Book of Ruth, which may also be dominated by an apologetic motive. To be a 'son of Abraham' meant to be a true Jew, and was a source of pride; cf. iii. 8, and note.

Judah and his brethren. Of all his sons the patriarch Jacob had singled out Judah as destined to receive the royal dignity, Gen. xlix. 10. 'His brethren' is a summary reference to the names of the brethren which are given in 1 Chron. ii. 1 f., and which suggests that the compiler derived this list from that passage. Judah, for the purposes of the genealogy here, is the one important name.

3. Perez and Zerah of Tamar. The R.V. gives the Hebrew form to the majority of the O.T. names: thus here 'Phares and Zara' (A.V. following the Greek) become 'Perez and Zerah'. In like manner, 'Booz' becomes 'Boaz'; 'Ozias', 'Uzziah'; 'Esaias', 'Isaiah'. The twin sons of Judah, Perez and Zerah, were the fruit of Tamar's sin (Gen. xxxviii), and to the former the royal line of Judah traced its ancestry (cf. Ruth iv. 12, 18 f.). It is contrary to Jewish custom to mention the names of women in genealogical lists. The compiler of the genealogy here goes out of his

4 and Hezron begat Ram; and Ram begat Amminadab;
and Amminadab begat Nahshon; and Nahshon begat
5 Salmon; and Salmon begat Boaz of Rahab; and Boaz
6 begat Obed of Ruth; and Obed begat Jesse; and Jesse
begat David the king.

And David begat Solomon of her *that had been the*
7 *wife* of Uriah; and Solomon begat Rehoboam; and

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way to do so. For the special significance of these names here see the Additional Note at the end of the section.

5. and Salmon begat Boaz of Rahab. The descent of Boaz from Salmon agrees with the lists in Ruth iv. 20 f. and 1 Chron. ii. 11; but it is nowhere stated in the O.T. that Rahab the harlot was the mother of Boaz. Rahab figures prominently in Jewish legend and tradition; cf. Heb. xi. 35; Jas. ii. 25. She is supposed to have become a proselyte, and, according to one view, married Joshua (see Kimchi on Joshua vi). A passage in the Talmud (T. B. Megilla, 14 *b*) runs: 'Eight prophets, who were at the same time priests, sprang from Rahab; and they are these—Neriah, Baruch, Seraiah, Maaseiah, Jeremiah, Hilkiah, Hanameel, and Shallum'.

Ruth. The special significance of Ruth was that she was a Moabitess, and so belonged to a nation which was particularly obnoxious to the Hebrews; cf. Deut. xxiii. 3, where a Moabite is (with a 'bastard' and an Ammonite) excluded from the congregation of Israel 'till the tenth generation'. Cf. also Neh. xiii. 1.

6. David the king. The insertion of 'the king' emphasizes the importance of David in the chain. The royal dignity acquired by David, and lost by his descendants at the exile, was regained in Jesus the Messiah. With the mention of David the first fourteen generations are completed. It is noticeable that, apart from the additions of the women's names, and 'the king', the last ten names of Matthew's list agree exactly with the little genealogy in Ruth iv. 18-21. The original source for both is probably 1 Chron. i–ii.

6 *b*–11. The second subsection of the list traces the names of the royal line through Solomon to Jechoniah, who lost his throne and was carried into exile. In order to attain the required symmetry of fourteen generations three names are omitted after Asa. The source of this list is 1 Chron. iii. 5, 10–15 (LXX).

6. of her that had been the wife **of Uriah.** Another significant addition by Matthew (cf. 2 Sam. xi. f.). In 1 Chron. iii. 5 the mother of Solomon is called 'Bathshua the daughter of Ammiel'.

Rehoboam begat Abijah; and Abijah begat Asa; and 8
Asa begat Jehoshaphat; and Jehoshaphat begat Joram;
and Joram begat Uzziah; and Uzziah begat Jotham; 9
and Jotham begat Ahaz; and Ahaz begat Hezekiah; and 10
Hezekiah begat Manasseh; and Manasseh begat Amon;
and Amon begat Josiah; and Josiah begat Jechoniah 11

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8. For Asa, the marg. 'Asaph' is a better reading. 'Asaph' seems to have been the LXX spelling of the name originally, which was later corrected to 'Asa', the Hebrew spelling, under the influence of Origen's Hexapla (and, perhaps, to avoid confusion with the singer Asaph). King Asa is, of course, the person meant.

and Joram begat Uzziah. Here three names are omitted. Matthew following 1 Chron. iii. 11 (LXX) states that Uzziah (Gk. *Oreia*) was the son of Joram. This name (*Oreia*) may be a mistake in the Greek text of 1 Chron. for *Ahaziah*, in which case the names Joash, Amaziah, and Uzziah are omitted. Matthew assuming that *Oreia* meant Uzziah, naturally passed at once to Uzziah's son Jotham. He may have been influenced in doing this by his desire to secure his schematic arrangement of fourteen generations.

10. Amon. This is the Hebrew spelling of the name. The LXX varies between 'Amon' and 'Amos'. Here 'Amos' is the better attested reading.

11. and Josiah begat Jechoniah and his brethren. According to 2 Chron. iii. 17 'Jechoniah the captive' was the son of Jehoiakim and the grandson of Josiah. Here, as in verse 2, Matthew by the words 'and his brethren' is probably summarising 1 Chron. iii. 15 where the sons of Josiah are enumerated. The text as it stands here is full of difficulties. If, as Archdeacon Allen suggests (*ICC, ad loc.*), we could suppose that 'Jechoniah' is a corruption of 'Jehoiakim', the confusion would vanish. 'And Josiah begat Jehoiakim and his brethren' would correspond to 1 Chron. iii. 15. The chronicler would have a special reason for indicating the 'brethren' of Jehoiakim without mentioning them by name, because two of them, Jehoahaz and Zedekiah, actually reigned, the latter being the last member of the Davidic line to wear the crown. This fact would also explain the reference to the 'Captivity' that follows. These two are not mentioned by name because they did not form links in the genealogy. A further difficulty would also be removed in that the double reckoning of Jechoniah in the two lists, the present one (verses 6*b*–11), and the one that follows (verses 11–16) would be eliminated. In this way the last subsection would contain fourteen fresh names, beginning with Jechoniah, who naturally heads the list that

and his brethren, at the time of the carrying away to Babylon.

12 And after the carrying away to Babylon, Jechoniah
13 begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim;
14 and Eliakim begat Azor; and Azor begat Sadoc; and
15 Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan
16 begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

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immediately follows the Captivity. For a different suggestion see McNeile, *St. Matthew, ad loc.*

at the time of the carrying away to Babylon. The mention of the Captivity naturally closes this subsection, indicating that the royal power which had been gained by David was now lost to the Davidic line. Jehoiakim was the last of the Davidic house to reign unmolested. His immediate successor was Jehoiachin (Jechoniah) 'the captive'. The last Davidic prince to reign was Zedekiah.

12–16. The names in this subsection following Zerubbabel are derived from an unknown source, possibly from the family of Jesus. If so, however, the discrepancies with Luke's list (Luke iii. 23 ff.) have to be reckoned with. It has been suggested that Heli mentioned in Luke iii. 23 was really Joseph's uncle, and father of the Virgin Mary. See further the references given in the Additional Note at the end of the section. All the names that follow are Hebrew in form, and all occur in the O.T. except Achim and Eliud.

12. Shealtiel begat Zerubbabel. 'Shealtiel' is the Hebrew form which is represented in Greek by 'Salathiel' (so A.V. here). In the Hebrew text of 1 Chron. iii. 19 Zerubbabel is represented as the son of Pedaiah, but in the LXX (B, A) of that passage Zerubbabel is reckoned as one of the sons of Salathiel. This is another indication that Matthew used the LXX in compiling his list.

13. and Zerubbabel begat Abiud. The names from Abiud onwards have not been derived from the O.T., though they are Hebrew in form ('Abiud', e. g. corresponds to 'Abihud', one of the sons of Bela, 1 Chron. viii. 3).

16. and Jacob begat Joseph . . . Christ. This is the reading of the great uncials ℵB. An alternative reading, which has some considerable support (in the 'Ferrar' group of MSS. and the Old Latin), runs: 'Joseph, to whom being betrothed Mary a virgin

So all the generations from Abraham unto David are 17
fourteen generations; and from David unto the carrying
away to Babylon fourteen generations; and from the
carrying away to Babylon unto the Christ fourteen
generations.

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begat Jesus'. This is partly supported by the Sinaitic Syriac, which, however, inserts 'Joseph', a second time, as the subject of 'begat', and 'was' before 'betrothed' (also in verse 21, 'she shall bring forth a son *unto thee*'; and in verse 25, 'she brought forth a son whom *he* called Jesus'). The question as to the true reading has been hotly discussed, and many scholars accept the alternative reading. But a strong case can be made out against its genuineness (see e.g. Dr. H. J. White's discussion in Box's *Virgin Birth of Jesus*, pp. 215 ff.). We may note the unfitness of 'begat' as applied to a mother, also the motive there was to remove the suggestion of natural parentage in the term 'the *husband* of Mary'. But even if the alternative reading be accepted, it may be pointed out that 'begat' throughout the genealogical list denotes primarily legal, not necessarily physical descent. If the genealogy was compiled by the writer who composed the following narrative, it is obvious that he cannot have meant the term 'begat' to be understood in a physical sense.

17. The division of the list into three subsections, each containing fourteen names, reveals the artificial character of the genealogy. It was probably suggested by the numerical value of the three Hebrew letters which make up the name 'David', viz. D W D = 4 + 6 + 4 (i. e. 14), the threefold repetition (3 × 14) being suggested by the fact that there are three letters in the name (the vowels, of course, not forming part of the Hebrew alphabet).

Additional Note on the Genealogy.

The artificial character of the genealogy is obvious. This is shown by the division into 3 × 14 names, which, as has been pointed out, was intended probably to suggest the name 'David' which by *gematria* = 14. In this way the genealogy was invested with the character of a sort of numeral acrostic on the name David. This—to us strange—procedure would appeal to Jewish readers, and may be paralleled in the N.T. by 'the number of the Beast', 666 (Rev. xiii. 18), which by *gematria* may be explained as equivalent to Nero Caesar. See the Commentaries *ad loc.*

Further, the genealogy is dominated by an apologetic or didactic motive, which is clearly apparent in the remarkable insertions in verses 3, 5, and 6 *b*, of the names of certain women (Tamar, Ruth, Bathsheba). Such names are clearly out of place in a formal

genealogy of *Joseph*, unless they are dictated by some apologetic purpose. Archdeacon Allen pertinently remarks that their presence may be explained as intended 'to prepare the mind of his (the Evangelist's) readers for the following narrative, as in some sort foreshadowing the overruling of circumstances by the Divine Providence in the case of the Virgin Mary' (*Exp. Times*, xi. 136). It is by no means impossible that the compiler may have been actuated by another motive in adopting this procedure. He may have intended to anticipate (or meet) Jewish calumnies regarding Jesus' birth which were afterwards amplified in so nauseous a fashion in later Jewish literature.[1] Another indication of didactic purpose is the insertion of 'the king' in verse 8, which suggests that the kingship secured by David and lost in the Captivity was recovered by Christ the true Messiah. The Kingship of Christ is emphasized, of course, throughout the entire Gospel. For these reasons it may safely be concluded that the genealogy of the first Gospel is the work of the compiler, who compiled it for apologetic purposes. The view advocated by some scholars (e.g. Ad. Merx) that it is based upon an actual birth-register, which has been edited by the compiler, and which, in its original form, was prefixed to the first Gospel without any narrative of the virgin-birth following it, may safely be dismissed. It may be conceded that the names given of Joseph's immediate ancestors are probably based upon a real tradition. But even here the process of selection in order to secure a schematic arrangement has been at work.

It is often forgotten that a formal genealogy makes no provision for such an unique event as a virgin-birth. The compiler is endeavouring to express two things which he regarded as facts: (1) Jesus belonged to the royal family of David; (2) Jesus is virgin-born. The fact that Jesus and his mother were taken under Joseph's protection, and thus became members of his family, was sufficient to establish the relationship, for all legal and ordinary purposes, of 'father and son' between Joseph and Jesus. This fact is expressed, in genealogical language, by the terms if the reading be correct, which, however, is highly doubtful) = *Joseph . . . begat Jesus*.

The relation of the genealogy in Luke iii to that of the first Gospel raises some difficult questions which cannot be discussed here in detail. They differ not only in structure but in content. It has been suggested that Jacob (Matthew) and Heli (Luke), who appear in immediate connexion with Joseph, were brothers, the predecease of one of whom led to a levirate marriage, and Joseph the son of one of them, by the brother's widow, was reckoned as the son of the deceased. This theory, however, is

[1] For an account of these later Jewish legends, see Box, *VB*, Appendix I.

[I^M] Now the birth of Jesus Christ was on this wise : 18
When his mother Mary had been betrothed to Joseph,

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too ingenious to be convincing. Another view, still held by some, is that the genealogy in Luke is that of Mary, not of Joseph. This cannot be said to be very probable ; but the view that Joseph and Mary were kinsfolk may be a true one, and if so the real genealogy would be common to both within one or two steps. By far the best solution is that suggested by Lord A. C. Hervey that the list in Luke iii gives the actual descent, while Matthew gives the 'throne-succession'. Both genealogies are those of Joseph, though not improbably that of Mary coincides at an early stage. In this case we must suppose that Heli was the actual father of Joseph. In the Matthean list Jacob may represent another kinsman to whom Joseph was legal heir, and through whom Matthew wished to trace the royal succession. See, further, the discussions in Hastings, *DB*, ii. 137-41, Plummer's *St. Luke* (*ICC*), and the admirable treatment of the question in *The Birth and Infancy of Jesus Christ*, by L. M. Sweet (Philadelphia), pp. 206 ff., and Orr, *The Virgin Birth of Christ*, pp. 72 ff.

18-25. *The birth of Jesus.* The genealogy immediately preceding has prepared the way for the narrative that follows. From one point of view the preceding list may be regarded as a summary, in genealogical terms, of Jewish history. To the Jewish reader it would appear not as a bare list of names, but as a rapid sketch, full of pregnant suggestion, of the divinely ordered succession of events. The true heir of the glories of Abraham and David was Jesus the Messiah, the circumstances of whose birth the compiler proceeds to narrate. These had been foreshadowed in the preceding history ; the Divine Providence was still at work in shaping the actual events that led to Jesus' birth, and the compiler sees in these the fulfilment of prophecy.

18. Now the birth of Jesus Christ. The word here rendered 'birth' is the same as that rendered 'generation' in verse 1 ; hence the margin suggests 'generation' here, though the meaning 'birth' can be substantiated (e.g. Luke i. 14). The best authorities omit 'Christ' in this verse.

When his mother Mary had been betrothed. Betrothal, according to ancient Jewish law, was an essential preliminary to, though distinct from, the marriage proper. The latter consisted in the bridegroom 'taking' the bride to his home. But betrothal constituted a relation of binding obligation between the parties which conferred the status of marriage. Thus, if the man died before the marriage took place, the betrothed woman was treated as his widow. After betrothal, therefore, but before the marriage (the two ceremonies were anciently separated by an interval), the

before they came together she was found with child of the
19 Holy Ghost. And Joseph her husband, being a righteous
man, and not willing to make her a public example, was
20 minded to put her away privily. But when he thought
on these things, behold, an angel of the Lord appeared

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man was legally 'husband' (cf. Gen. xxix. 21, Deut. xxii. 23 f.); and the bond could only be severed by a formal divorce, which necessitated the giving by the man to the woman of a written document (*gēṭ*), and the payment by him of a fine. Both betrothal and marriage were more simple in Galilee than in Judæa. For the ceremonies accompanying ancient betrothal and marriage, see Box, *VB*, Appendix II.

before they came together: i.e. before the marriage was consummated.

the Holy Ghost. The original is without the article, and should probably be understood in the O.T. sense of the divine power actively exercised, without any personal implication.

19. Joseph . . . being a righteous man. Joseph, i.e., was a loyal and conscientious observer of the Jewish law; cf. Luke i. 6 (Zacharias and Elizabeth), ii. 25 (Symeon).

and not willing to make her a public example. 'And' may be understood as = 'and yet'—though a zealous upholder of the Law his instinct of compassion asserted itself—or 'and therefore', in this case 'righteous' must be understood as including the quality of mercy and benevolence. The divorce itself could, if the husband so desired, be effected privately in the presence of two witnesses. But her supposed unfaithfulness was a crime for which he might have brought her into publicity. According to Jewish law a betrothed woman, convicted of infidelity, was liable to be stoned (cf. Deut. xxii. 23 f.), though this law was probably not enforced, the provision for divorce having practically annulled it. What Joseph was anxious to avoid was unnecessary publicity; hence he was ready to resort to the least public form of divorce allowed by the Law. The word rendered **make her a public example** should probably be read (in a weaker form of the Greek verb) 'to proclaim', 'publish'; cf. Col. ii. 15 ('he made a shew of them openly'), its only other occurrence in the N.T.

20. when he thought on these things. 'These thoughts having passed through his mind'; the conflict between 'his legal conscience and his love' (McNeile) may be indicated. This is a simple psychological touch, true to life.

behold, an angel of the Lord appeared . . . dream. 'Behold', a vivid Hebraistic expression, especially frequent in the first

unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall 21
bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.

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and third Gospels. 'An angel of the Lord', always without the article in the N.T. unless previously referred to. As the belief in dreams, as channels of divine communication, and also in angelic appearances was widespread in the ancient world, all the conditions were present for such an experience as is here referred to. The angelic appearances here described are, of course, 'inward occurrences, i.e. they are intimations conveyed to his mind in sleep' (Gore, *Dissertations*, p. 22 f.). The expression 'in a dream' occurs six times in Matthew (five of these in chs. i–ii, and again in xxvii. 19) and not again in the N.T.

20 *b*–21. *The annunciation to Joseph.* The contents of these verses have all the characteristic marks of Hebrew poetry. The metre coincides with that of the *Benedictus* (Luke i. 68–79) and is in pentameter form. It looks like an extract from a Hebrew poem—the lines can be re-translated into Hebrew perfectly—and may have been derived from the cycle of Nativity poems which form so large an element in Luke's Nativity-narrative. The metrical form may be set out as follows:

Joseph, thou son of David, fear not
to take unto thee Mary thy wife:
For that which is conceived within her
is of the Holy Spirit.
And she shall bring forth a son; and thou shalt call
his name Jesus;
For it is he that shall save his people
from their sins

The play on the name Jesus suggests a Hebrew original.

thou son of David. Joseph is reminded of his Davidic descent. No doubt he was fully conscious of the glorious possibilities of such a connexion, and may have been thinking of these in his previous mental struggle.

thy wife. As we have seen, betrothal conferred the status of marriage upon the betrothed, according to Jewish law.

Jesus is the Greek form of 'Joshua', which means 'Jehovah is salvation'; cf. Philo, *de Mut. Nom.* i. 597: 'Joshua is [interpreted] Salvation of the Lord'.

shall save his people from their sins. Cf. Ps. cxxx. 8. The redemption which in the O.T. is effected by Jehovah is here

22 [T] Now all this is come to pass, that it might be fulfilled
which was spoken by the Lord through the prophet,
saying,

23 Behold, the virgin shall be with child, and shall
bring forth a son,
And they shall call his name Immanuel;

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ascribed to Jesus. The idea of a Messianic redemption *from sin* is characteristically Jewish-Christian (cf. Luke i. 77), and sharply conflicted with the prevailing political conceptions of the Messiah's work. The play upon the name Jesus (= Heb. *Yēshua'*), involved in the verb 'shall save' (= Heb. *yōshī'a*), points to a Hebrew original for these verses. It could not be reproduced in Aramaic.

22. that it might be fulfilled which was spoken. This formula, together with a similar one, is especially frequent in the first Gospel: it recurs in ii. 15, 23, iv. 14, viii. 17, xii. 17, xiii. 35, xxi. 4; cf. xxvi. 56: a similar one ('then was fulfilled that which was spoken') occurs in ii. 17, xxvii. 9. The editor, when he compiled the Gospel, may have borrowed these proof passages from a Book of *Testimonies*, or Old Testament passages which were regarded as prophecies of events in the life of the Messiah, and which had been collected and were current in a Greek translation of an Aramaic writing. The fact that these quotations are, to a large extent, independent of the LXX makes it improbable that the editor was citing directly from the Bible. Where he does this he uses the LXX. See further the Introduction, p. 24 f.

by the Lord through the prophet. Jehovah was the speaker; the prophet only the instrument.

23. This citation from Isa. vii. 14, though it in the main agrees with the LXX, yet diverges in one detail ('they shall call' for 'thou shalt call') which suggests that it was derived from an Aramaic version of the Hebrew text, through a Greek translation, i. e. from the *Testimonia*. 'The Virgin' agrees with the LXX, which uses the Greek word *parthenos* (= 'virgin'). The Hebrew original, however, uses a word which simply means 'a young woman (of marriageable age)', whether virgin or not. Similarly *parthenos* elsewhere in the LXX renders other Hebrew words than that for 'virgin', e.g. Gen. xxxiv. 3 (LXX) ('damsel'), where it is used of one who had lost her virginity. There is no evidence that the LXX of Isa. vii. 14 was ever understood in the sense in which it is interpreted by Matthew, till it was so applied by Christians; and then it was only so understood after the

which is, being interpreted, God with us. [I^M] And 24
Joseph arose from his sleep, and did as the angel of the
Lord commanded him, and took unto him his wife; and 25
knew her not till she had brought forth a son: and he
called his name JESUS.

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tradition of the virgin-birth of Jesus had become current. See further the Additional Note at the end of the chapter.

Immanuel . . . God with us. It has been supposed that the compiler cites the prophecy as a description of the Messiah's *nature*, in a metaphysical sense; i. e. he is to be regarded as God incarnate. It is more likely, however, that he understood it to refer to Messiah's *work*—the advent of the Messiah means that God has, through the divinely sent Christ, intervened to bring in salvation. 'Immanuel' is the symbolic name of the divinely commissioned Deliverer. The passage was debated in controversy with Jews in the time of Justin Martyr (cf. Dialogue, xliii, lxvii f., lxxi, lxxvii). No instance of its being cited in connexion with the birth of Christ occurs earlier than Justin (*c.* A.D. 150), except the present passage in Matthew.

25. and [knew her not till] she [had] brought forth a son. The bracketed words are omitted by the Sinaitic Syriac, supported by one of the Latin authorities, and McNeile thinks 'it is not unlikely that they are a gloss, added to safeguard the sentence from misunderstanding'. If so, the original text ran: *and she brought forth a son.* But possibly the words were omitted as seeming to suggest that Joseph later had children by Mary. In any case Matthew was merely concerned here with the miraculous birth, and not with the question whether the Virgin afterwards became the mother of children The ordinary reading is supported by the great uncials (ℵB). The A.V. 'her firstborn son' depends upon a weakly attested reading, due probably to assimilation with Luke ii. 7. On the 'brethren of the Lord', which involves the question of the perpetual virginity of Mary, see J. B. Mayor, *Ep. of St. James*; Lightfoot, *Galatians*, Diss II: Box, *VB*, p. 236 f.

and he called his name Jesus. The subject of 'called is, no doubt, Joseph ('he' not 'she'); contrast Luke i. 31. 'By naming the Child, Joseph publicly acknowledged him a lawfully born member of his family' (McNeile).

ADDITIONAL NOTE ON THE VIRGIN-BIRTH.

Various theories have been propounded in recent times to account for the story of the virgin birth on the assumption that the Gospel accounts are not historical. On the negative side it is urged that the Nativity narratives of Matthew and Luke lie outside the common Gospel tradition, and that the 'silence' of the rest of the

New Testament militates strongly against the credibility of the story. It is admitted by all that the miraculous birth formed no part of the early apostolic teaching. Various attempts have been made to explain the formation of the Nativity narratives as due to legend or mythological influence. Matthew's narrative is regarded as a late and unhistorical development. In the case of the Lukan narrative, by regarding Luke i 34-35 as a later insertion, some scholars have argued that it really implies a non-miraculous birth.

The attempts that have been made to account for the growth of the narratives on these presuppositions, have assumed various forms. One hypothesis is that the passage from Isa. (vii. 14) about the Virgin's Son, in its Greek (LXX) form, gave rise to the later belief (Harnack). This view, however, will hardly bear examination. No trace of such an interpretation earlier than Matthew i. 23 exists, and everything suggests that its use there is one of the 'proofs' discovered by Jewish-Christians in the O.T. to support a belief already held. The hypothesis of a legendary growth, based upon such passages as Ps. ii. 7 ('Thou art my son'), is hardly more successful.

The hypothesis of a *pagan* origin (Schmiedel, Usener, Soltau, Pfleiderer) is even less credible, and may be said now to be hopelessly discredited.

The rock on which all these attempted reconstructions fall to pieces is the firmly established fact that the Nativity narratives are the most intensely Jewish parts of the N.T. They are primitive in character, and must have assumed their present form in Palestinian and Jewish-Christian circles, whereas the adaptation of *pagan* ideas could only have been the work of Gentile Christians.

On the other hand the sobriety and restraint of the narratives themselves—contrasting so forcibly with the legends and myths cited as 'parallels'—furnishes a strong argument for the view that they are based upon authentic tradition, which ultimately goes back to the family of Jesus. For the forms which this tradition assumed—partly poetic in character—reference must be made to the full discussions cited below.

How soon the facts about Jesus' birth became widely known to Christians it is impossible to say. At first the story was certainly—and for obvious reasons—not published. It remained a 'family secret', known probably to only a small circle in intimate relations with the family of Jesus.

See, further, Hastings, *DCG*, artt. 'Birth of Jesus', 'Virgin Birth'; Orr, *The Virgin Birth of Christ* (1907); Sweet, *The Birth and Infancy of Jesus Christ* (1907); Knowling, *Our Lord's Virgin Birth* (1903); Briggs, *New Light on the Life of Jesus*, ch. xiii (1904); Box, *The Virgin Birth of Jesus* (1916).

The episodes in ch. ii. The form of the narrative embodied in ch. ii exhibits much the same characteristics as the preceding. It is governed by an apologetic purpose. But the dominant facts and beliefs do not show so obviously on the surface. Throughout, the evangelistic writer, according to Zahn (*Das Evangelium des Matthäus*, 103 f.), is drawing an elaborate parallel between Israel's national history and the personal history of the Christian Messiah Just as the genealogy is designed to show that the birth of the Messianic King forms the climax of Israel's history, so here, especially in the episode of the Flight into and Return from Egypt, the writer intends Israel to draw a parallel between the history of its own national youth and the episodes of the early years of Jesus. The fatherly relationship that had been metaphorically ascribed to Jehovah as regards Israel (e. g. Deut. xxxii 18) is, the Evangelist implies, fulfilled in a real and literal sense in Jesus, who, though belonging to the family of David, and, therefore, David's son, was the Son of God without the intervention of a human father, by the power of the Holy Spirit. Consequently, the citation from Hos. xi. 1 ('Out of Egypt have I called my son'), which in its original context can have only a national reference, is, from the Evangelist's standpoint, a perfectly consistent proceeding.[1]

ii. 1–12. *The visit of the Magi.* The story of the Magi, with its astrological features, has a striking parallel in the Midrash Rabbah to Exodus, in the section which deals with the birth of Moses (Exod. i). In the passage in question we are told that Pharaoh's astrologers perceived that the mother of the future redeemer of Israel (i. e. Moses) was with child, and that this redeemer was destined to suffer punishment through water. Not knowing whether the redeemer was to be an Israelite or an Egyptian, and being desirous of preventing the redemption of Israel, Pharaoh ordered that all children born henceforth should be drowned.[2] It may be suggested that here, and in the following sections, the Evangelist intends more particularly to suggest a likeness between the divinely guided career of Moses, the instrument of Israel's redemption from Egypt, and the Messianic Redeemer who saves his people from their sins—the latter, of course, being of immeasurably greater significance. In the person of Jesus the compiler saw a second and greater Moses (cf. Deut. xviii 18).

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[1] See further *VB*, p. 19 f.

[2] For the full text of the Midrash passage, see *VB*, p. 221. The antiquity of the story is vouched for by the fact that in its main outlines it was known to Josephus (cf. *Ant.* ii. 9. 2).

2 Now when Jesus was born in Bethlehem of Judæa in
the days of Herod the king, behold, wise men from the
2 east came to Jerusalem, saying, Where is he that is born

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1. Now when Jesus was born in Bethlehem of Judæa. The compiler makes it clear that it is Bethlehem of *Judah* (cf. Judges xvii. 7 f., xix. 1 f., 18; Ruth i. 1 f.), 'the city of David' (Luke ii. 4), and his birthplace (1 Sam. xviii. 12). There was another Bethlehem in Galilee, seven miles north-west of Nazareth (Joshua xix. 15) According to Luke ii. 3 f. the family of Jesus considered it to be their true ancestral home, and went thither for enrolment. The southern Bethlehem 'lies in the midst of a district of great fertility' (G. A. Smith, *Hist. Geog.*, p. 319) about five miles south of Jerusalem. The modern name is *Beit-laḥm*, and the population is predominantly Christian.

in the days of Herod the king: i. e. of Herod the Great, who died 4 B. C. He became Governor of Galilee in 47 B. C., and was given the title 'King of Judæa' by Antony and Octavius in 40 B. C.

The question as to the exact date of Jesus' birth has given rise to a considerable literature. It will be fully discussed in the volume on Luke. The question is closely involved with that of the governorship of Quirinius who was Governor of Syria in A. D. 6, and in that year ordered an enrolment which provoked great disturbances (Josephus, *Ant.* i. 1, ii. 1). It seems probable that there was an earlier enrolment in 10-9 B. C. (or possibly 8 B. C.). The question has been fully discussed by Professor W. M. Ramsay in his striking book *Was Christ born at Bethlehem?* Various dates for the Nativity have been proposed: 8 B. C. by Col. Mackinlay (*The date of the Nativity, Exp.* Nov. 1917); Spitta defends the Lukan account, but thinks it implies that Jesus was born *after* the death of Herod, and assigns the enrolment to 4-3 B. C., when (as he argues) Quirinius was Governor of Syria for the first time (*ZNTW*, 1906, pp 281-317). Another German scholar, W. Weber, in an article on *The Census of Quirinius according to Josephus* (*ZNTW*, 1909, pp. 307-19), accepts the Lukan account, and believes that Jesus was born about Pentecost in the year 4 B. C. in Bethlehem. These two scholars, though they disparage the Matthean narrative, at any rate will have nothing to do with the view of extreme radical criticism that Jesus' birthplace was Nazareth. See further *VB*, pp. 81 ff and 109 ff., where the two articles referred to are summarized.

wise men (marg. 'Magi') **from the east.** According to Herodotus (i. 101) the Magians were originally a Median tribe, who became a priestly caste among the Persians (i. 132); similarly the Chaldæans in Babylon. In a more general sense the word is

King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king 3
heard it, he was troubled, and all Jerusalem with him.

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used later as = 'magician' (Acts xiii. 6, 8, 'Elymas the *sorcerer* [magus]'; cf. viii. 9, 11 [Simon Magus]). In the LXX it is used to translate various Hebrew words meaning 'sorcerer', 'magician', 'charmer', &c. Matthew here appears to use it in the specific sense of 'astrologer'. Their original home is stated vaguely in the words 'from the East'; perhaps Babylon was in the Evangelist's thoughts, where astrologers had been very active from an early period. The presence of Magi in the West in the first century A.D. is attested by more than one Roman writer. According to Suetonius (*Nero*, xiii) the Magian Tiridates, accompanied by other magi, visited Nero. That Messianic hopes were widespread about this period is shown by Virgil's famous Eclogue (IV). Messianic language was used about Augustus. 'If the hope of finding the world's Saviour drew Tiridates and his Magi to Naples, it is quite probable that other Magi may have come to the metropolis of Palestine on a like errand' (W. C. Allen). The widespread expectation of the coming of a Saviour-King would tend to stimulate the activity of astrologers in their search for portents. There is no suggestion in the narrative of any idea, intended to be conveyed, that magic was overthrown by Christ, as many of the fathers explained the passage. Nor is the more modern view that sees in it a picture of the triumph of Christianity over Mithraism any more probable. It is more likely that a leading motive behind the representation is a desire to illustrate the homage of the Gentile world as suggested by Old Testament Messianic prophecy (cf. esp. Isa. lx. 3: 'And the Gentiles shall come to thy light'), while the selection of the gifts (gold, frankincense, and myrrh) may have been influenced from the same source (cf. Isa. lx. 1 f., 5, Ps. lxxii. 11, 12, 15). Later Christian tradition, influenced, perhaps, by such passages as Isa. lx. 3, Rev. xxi. 24, pictured them as kings, three in number, to correspond to the triple gift. For these and other accretions see the art. 'Magi' in Hastings, *DB* and *DCG*.

for we saw his star in the east. Possibly the last words should be rendered 'at its rising'. It has been supposed that this detail was suggested by Num. xxiv. 17 ('there shall come a star out of Jacob, &c.); but in the traditional Messianic interpretation of this passage in the Jewish Targums the 'star' is identified with the Messiah himself; here it is clearly an astronomical phenomenon which heralds the Messiah's birth. Moreover, if the Evangelist had intended to suggest such a connexion, he would have cited the Numbers passage. The 'star' of the passage doubtless refers to

4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ

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some particular star, which need not have been anything in the nature of a striking appearance. Indeed, the ignorance displayed by Herod and 'all Jerusalem' as to the nature of the star rather suggests that its appearance would not strike any but practised astrologers. Mackinlay (*Exp. ut cit. supra*) suggests that it was the morning star. 'The description twice given (Matt. ii. 2, 9) that it was seen in the east suggests the idea that it was only to be found in that part of the sky. This is true of the Morning Star'.

Various attempts have been made to identify the 'star' of the narrative with some exceptional heavenly phenomenon, and to fix its occurrence by means of astronomical calculation. The most famous of these is that of Kepler (1605), who thought of a close conjunction of the planets Jupiter and Saturn in the constellation Pisces—a rare combination which takes place once in 800 years, and which occurred no less than three times in the year 747 A.U.C. (= B.C. 7). But for the reason given above it seems improbable that the 'star' of the narrative was so extraordinary a phenomenon.

The association of the birth of great men with astronomical phenomena was a common feature in the ancient world, where astrology was held in high esteem. Thus 'on the birth-night of Alexander, Magi prophesied from a brilliant constellation that the destroyer of Asia was born' (Cicero, *De Divinatione*, i. 47, cited by Allen, *ad loc.*); cf. the Midrash passage about the birth of Moses cited above, and see further Hastings, *DCG.* art. 'Star'; *VB.* pp. 24 ff.; Mackinlay, *The Magi: how they recognized Christ's Star* (1907); and Edersheim, *LJM.* p. 212 f.

4. And gathering together . . . of the people. Herod summons a meeting of the Sanhedrin. So the elder Lightfoot (*Horae Hebraicae, ad loc.*) rightly. It has been doubted whether such an official meeting is intended on the ground that the 'elders' are not mentioned. But technically every member of the Sanhedrin was an 'elder'; and the chief priests and scribes here mentioned would themselves be 'elders'; cf. Luke xxii. 66: 'And as soon as it was day, the assembly of the elders of the people was gathered together, *both chief priests and scribes*.' The 'scribes' here referred to were probably, for the most part, Sadducees and possibly priests; 'chief priests' is a term applied to the priestly aristocracy, from whose ranks successive High Priests were appointed (cf. Acts iv 6). At this time it is improbable that many Pharisees had been admitted to the official Sanhedrin.

where the Christ should be born. In the Greek the (prophetic) present tense, giving the *oratio recta*, is used. Herod's

should be born. And they said unto him, In Bethlehem 5
of Judæa: for thus it is written by the prophet,

And thou Bethlehem, land of Judah, 6
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of 7
them carefully what time the star appeared. And he sent 8
them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have

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alarm is vividly set forth. The earthly ruler is instinctively hostile to the new force that is entering on the scene.

5. In Bethlehem of Judæa. This may be regarded as the orthodox answer which would naturally be given by an official body of scribes, even Sadducean scribes (cf. the Sadducean High Priest's question to Jesus: 'Art thou the Christ, the Son of the Blessed?' Mark xiv. 61). There was, however, another popular belief that the Messiah, when he appeared, would come suddenly, and that his origin would be mysterious; cf. John vii. 27. For the more orthodox belief, which was also widely held, cf. John vii. 42,[1] and the Targum of Micah v. 1 ('out of thee shall come forth before me the Messiah'). 'Judæa' was, perhaps, originally read 'Judah', in accordance with the quotation that follows.

6. And thou Bethlehem . . . people Israel. The quotation is from Micah v. 1, and was probably taken from the collection of *testimonia* which the editor used, and which, in its text, was independent of the official Hebrew one. In the present case the text differs from both the Hebrew and LXX, and a certain amount of assimilation has taken place. The second line may represent a different reading of the Hebrew; the last seems to have been assimilated to 2 Sam. xxv. 2. The passage was understood to mean that the Messiah should be *born* at Bethlehem.

7. Then Herod privily called the wise men. 'Then' in these connexions is a favourite particle in Matthew. It seems to be used like the Hebrew '*waw* consecutive' to carry on the reader to the next recorded event, which is not necessarily in strict historic sequence. The information here given represents a tradition, probably, of what was popularly believed at the time.

and learned of them carefully. Herod 'made accurate

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[1] Cf. *VB*, p. 82 f.

found *him*, bring me word, that I also may come and
9 worship him. And they, having heard the king, went
their way; and lo, the star, which they saw in the east,
went before them, till it came and stood over where the
10 young child was. And when they saw the star, they
11 rejoiced with exceeding great joy. And they came into
the house and saw the young child with Mary his mother;

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inquiry of them' about the time and conditions associated with the star, i. e. the period that had elapsed since the star specially attracted their notice.

9. and lo, the star . . . went before them, &c. The reappearance of the star would be regarded as an omen of success. It has been suggested (cf. Mackinlay) that 'this expression denotes the change of direction taken by the Magi. On their way to Jerusalem they had journeyed on a westerly course; the Morning Star, being in the east, was then behind them when they started each day before dawn, as is usual in Eastern travel. But when they went from Jerusalem to Bethlehem, their direction towards the end was south-easterly, and consequently as they approached their destination it may well have appeared that the star stood over where the young Child was'. Traditionally the miraculous character of the occurrence was insisted upon; cf. e. g. *Prot. ev. Iacobi*, xxi ('And behold the star which they saw in the east led them until they came to the cave, and it stood at the entrance of the cave').

11. And they came into the house. Luke ii. 7 speaks of an 'inn' as the place of birth; but according to a very early tradition it was a cave (Justin Martyr, Origen, Jerome). But it is at least doubtful whether the Greek word in Luke rendered 'inn' (*kata luma*) can really bear this meaning. According to Spitta it simply means a rough shed, used for sheltering cattle, which contained a manger, possibly one of the cave-mangers which are common in the district (see *VB*, p. 59 f.). Matthew speaks here of a 'house', which may be due to the narrative referring to a different point of time. Not improbably the Holy Family prolonged their stay in Bethlehem for some time, and had moved into a house when the Magi paid their visit. But it is worth noticing that according to the *Prot. ev. Iacobi* xxi the star led them 'until they came to the cave, and it stood at the entrance of the cave'. This fact lends some support to the suggestion that the word 'cave' originally stood in verse 9 here ('until it came and stood over *the cave* where the young child was'), and that the words 'into the house' (verse 11) are due to a misunderstanding of an original Aramaic

and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned *of God* in 12
a dream that they should not return to Herod, they departed into their own country another way.

Now when they were departed, behold, an angel of 13
the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose 14
and took the young child and his mother by night, and departed into Egypt; [T] and was there until the death 15

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expression which means 'within' (so McNeile). It is noticeable that Joseph is not mentioned.

gifts, gold and frankincense and myrrh. All the gifts were produced in Arabia, but not exclusively. For the use of such as costly offerings, cf. Isa. lx. 6, Ps. lxxii. 10, 11, 15 (gold and frankincense), and Canticles iii. 6 (frankincense and myrrh). For 'treasures' denoting that in which they were carried, cf. Deut. xxviii. 12. For the idea cf. the Midrash in the Psalms (lxxxvii. 4), while it is said in the name of R. Jose b. Simon: 'All the nations of the world will bring gifts to King Messiah.'

12. And being warned *of God.* In *Prot. ev. Iacobi* xxi. 4 the warning is given by an angel.

ii. 13–15. *The Flight into Egypt.* This episode probably rests upon a basis of fact—some incident in Jesus' early life. The story is confirmed indirectly by what appears to be an independent tradition (with very early attestation) in the Talmud (*'Abodah zarah*, 16 *b*, 17 *a*), that Jesus brought magical powers from Egypt with which he later worked many miracles. This story, which is given on the authority of Eliezer b. Hyrkanos (*c.* 80–120 A. D.), may owe its origin to a distorted version of an oral tradition which may go back to the early Jewish-Christian Community of Palestine. A later form of the same tradition is referred to in Origen (*c. Cels.* i. 38; cf. Justin, *Apology*, i. 30).

15. and was there until the death of Herod. Herod died shortly before Passover, B.C. 4. According to the tradition of the Apocryphal Gospels the sojourn in Egypt lasted some considerable time, variously reckoned at from one to seven years.

that it might be fulfilled . . . Out of Egypt did I call my son. Another citation from the *testimonia* with the intro-

of Herod: that it might be fulfilled which was spoken by
the Lord through the prophet, saying, Out of Egypt did
16 I call my son. [IM] Then Herod, when he saw that he
was mocked of the wise men, was exceeding wroth, and
sent forth, and slew all the male children that were in
Bethlehem, and in all the borders thereof, from two years
old and under, according to the time which he had care-
17 fully learned of the wise men. [T] Then was fulfilled
that which was spoken by Jeremiah the prophet, saying,

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ductory formula (see note on i. 22). Here the Greek rendering is independent of the LXX, which reads 'Out of Egypt I called his children'. The rendering here given follows the Hebrew text more closely. On the application of the passage see the introductory remarks at the beginning of the chapter. It is obvious that the application of this passage, as given in the text, can only have been suggested by a tradition that referred to some supposed incident in Jesus' childhood. It is difficult to believe there is anything in the passage itself that would suggest any reference to the Messiah, apart from such a tradition.

ii. 16–19. *The Massacre of the Innocents.* No such massacre as is here described is referred to by Josephus. But such action on Herod's part is entirely in accordance with what we know of his character, when once his suspicion had been aroused. He more than once massacred on a large scale, not sparing members even of his own family (cf. Josephus, *Ant.* xvi. 11, 7, xvii. 2, 4, vi. 4, 5). The number of children who fell victims to his fury on this occasion was probably quite small, and the incident might easily have escaped the notice of the historian. The parallelism with the story of Pharaoh's abortive attempt to destroy Israel's saviour, Moses, in a similar way (Ex. i. 15–ii. 10) is obvious, and was probably in the compiler's mind when he wrote.

17. Then was fulfilled . . . Jeremiah the prophet, &c. The introductory formula here and in xxvii. 9 is altered to '*then* was fulfilled'; in both cases a citation from Jeremiah 'the prophet of sorrow' follows. In both cases the abortive attempt fulfils O.T. language, though the compiler might naturally shrink 'from ascribing them to a divine purpose' (McNeile). The citation is from Jer. xxxi. (=LXX, xxxviii) 15, and differs widely from the LXX, but is fairly close to the Hebrew. In its original context the prophet pictures Rachel, the mother of Joseph and Benjamin, as bewailing from her grave near Ramah the exile of her sons, as

A voice was heard in Ramah, 18
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

[IM] But when Herod was dead, behold, an angel of 19
the Lord appeareth in a dream to Joseph in Egypt, say- 20
ing, Arise and take the young child and his mother, and
go into the land of Israel: for they are dead that sought
the young child's life. And he arose and took the young 21
child and his mother, and came into the land of Israel.
But when he heard that Archelaus was reigning over 22
Judæa in the room of his father Herod, he was afraid to

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they pass near her tomb on their way into captivity. Ramah lay about five miles north of Jerusalem, on the northern border of Benjamin, and near it Rachel was said to have been buried (1 Sam. x. 2). In Gen. xxxv. 19, xlviii. 7, however, the tomb is located near Ephrath, and in both these passages a gloss is added which identifies Ephrath with Bethlehem. Either this identification is incorrect, or there were two traditions as to the site of the tomb. Matthew, aware of the tradition regarding Bethlehem, uses the passage in Jeremiah to illustrate his narrative.

ii. 19–23. *The Settlement at Nazareth.* Matthew makes no mention of an earlier sojourn at Nazareth, where the Virgin was living at the time of the conception (Luke i. 26, ii. 4). The compiler seems to suggest that the settlement at Nazareth was something new, decided upon by Joseph after the return from Egypt. There must have been some reason why Nazareth was thus chosen, and this is explained by Luke. The two narratives can be combined and supplement each other. It seems a fair inference from the Lukan account that Nazareth was the original home of Mary (not of Joseph). See further *VB*, p. 57 f. The one aspect of the matter that specially interests Matthew is the fulfilment of prophecy. See below.

19–21. Cf. verses 13–14*a* above.

20. they are dead that sought the young child's life. Cf. Exod. iv. 19 of Moses ('all the men are dead which sought thy life').

22. Archelaus, who succeeded his father, inherited, according to the latter's will Judaea, Samaria, and Idumaea, with the title of

go thither; and being warned *of God* in a dream, he
23 withdrew into the parts of Galilee, and came and dwelt in
a city called Nazareth: [T] that it might be fulfilled
which was spoken by the prophets, that he should be
called a Nazarene.

'king'. This arrangement was, however, subject to its being confirmed by the Emperor Augustus, who soon afterwards refused the title to Archelaus till he should have proved himself worthy to bear it. The ruthless character of this son of Herod was soon shown in a massacre which he perpetrated (cf. Josephus, *Ant.* xvii. 11. 4). Ultimately he was deposed for misgovernment in A. D. 6. Of the remaining parts of Herod's dominion, Galilee and Peraea were given to Antipas, with the title of 'tetrarch', and Gaulonitis, Trachonitis, and Paneas to Philip (cf. *Ant.* xvii. 8. 1).

23. a city called Nazareth. Nazareth—also spelt 'Nazaret', 'Nazara'—the modern *en-Naṣira*, is not mentioned in the O.T., Josephus, or the Talmud, and, apart from the Gospel history was unimportant and practically unknown (cf. John i. 46). For a description of its site, in the midst of a luxuriant country, and within a day's journey of Tiberias and Capernaum, see Smith, *HG*, pp. 432 ff. It was a secluded spot, off the main highways of traffic, yet not too remote.

that he should be called a Nazarene. The great difficulties involved in the explanation of this passage are well known. Of the explanations proposed it does not seem probable, in view of the context, that the words should be regarded as a gloss added by a copyist (so Allen, tentatively). In this case the reference would be to the settlement in Galilee, and the compiler would have in mind the passage which is cited later in iv. 14 ff. But as the narrative in this chapter is throughout carefully constructed to lead up to a citation of Scripture, it is very improbable that no direct reference should here be given. At the same time it must be recognized that the formula uses the plural ('by the prophets'), and this suggests that more than one passage was in the compiler's mind.

It is important to note that there are two Greek equivalents of 'Nazarene' in the N.T., viz. *Nazarēnos*, which may appropriately be rendered 'Nazarene' (i.e. 'from Nazareth' a place-name); and *Nazōraios*, the term used here, which may more appropriately be represented by 'Nazorean'. The former term is used exclusively in Mark, the latter in Matthew, John, Acts, and Luke (except Luke iv. 34).

Cheyne (art. 'Nazareth' in *Encycl. Bibl.*) has argued that the name 'Nazareth' in its original significance, in the earliest tradi-

tion of the Gospels, was the designation, not of a town but of a district, and that 'Nazarene' is primarily equivalent to 'Galilean'.

Of the various explanations of the present passage that have been proposed the following are the most important:

(i) Those which connect it with the Hebrew word *neṣer* = 'Branch', 'Shoot', in the Messianic passage, Isa. xi. 1. If we can assume an adjectival form *nāṣorai* (formed from *nēṣer*), the Greek form *nazoraios* can be explained as derived from this, and 'Nazorean' will then = 'The Messianic One', 'the Messiah', and the prophetic passage referred to is Isa. xi. 1.

(ii) In one of the Servant-passages, Isa. xlix. 6—which passages were undoubtedly applied to Jesus in early Jewish-Christian circles (cf. e. g. Luke ii. 23)—it is possible that the word rendered 'the preserved' (R.V.) was read (with different Hebrew points) *naṣôrai*, and applied by Jewish-Christian exegesis to Jesus. The verse, so read and interpreted, would run: *It is too light a thing that thou shouldest be my Servant to raise up the tribes of Jacob, and (shouldest be) the Nazorean (nāṣôrai) to restore Israel*; I will *also give thee for a light of the Gentiles*, &c.

(iii) If, as Cheyne's view desiderates, 'Nazorean' = 'Galilean', the word of the prophets referred to will be Isa. lx. 1 f. rather than Isa. xi. 1.

Perhaps the first of these explanations (i) is really right; (ii) may be regarded as a variation of this, and explains the plural reference ('by the prophets') because the writer had more than one prophetic passage in mind; it also serves to explain the origin of the form 'Nazorean'. If accepted, it will afford another example of the independent way in which the texts of the passages collected in the *Testimonia* were handled.

It will be seen, however, that both explanations (i) and (ii) exclude any local significance in the name 'Nazorean'. Yet Matthew expressly connects the term with the place Nazareth. How is the transition to be explained?

It is clear from the N.T. *data* that the term 'Nazarene' was an early designation applied to Jesus and his disciples generally. It was thus the Jewish equivalent of the essentially Gentile term 'Christian' (cf. Acts xi. 26, xxvi. 29). 'Nazarene' was not the title given by the Christians of Palestine to themselves, but by others outside the Christian fellowship. In time 'Nazarene' (represented by the Markan form *Nazarēnos*) which meant 'one from the town or district of Nazareth' (cf. Matt. xxi. 11, John i. 45, Acts x. 38), seems to have acquired a somewhat contemptuous or, at any rate, hostile *nuance* (cf. John i. 46). The followers of 'the Nazarene' had evidently been made to feel the reproach of the alleged Galilean origin of their Messiah. Moved by these influences the Jewish Christians seem to have transformed the title—which had now become in the mouths of their opponents an

3 [**M**] And in those days cometh John the Baptist,
2 preaching in the wilderness of Judæa, saying, Repent ye;

opprobrious one—into the honorific one 'Nazorean', and to have adopted the latter as a substitute for the former. In this way, at any rate, Matthew seems to turn the edge of the reproach levelled at the Christian Messiah in the characteristically Jewish Palestinian designation of Jesus as 'the Nazarene'.

Thus, according to this view, 'Nazorean' may be regarded as a counter-term to 'Nazarene', given by Jewish Christian disciples to Jesus, and expressing the conviction that he was the *neṣer* of Isa. xi. 1—the 'Branch' of Messianic prophecy. See further, art. 'Nazarene' in Hastings, *DCG*, and *VB*, pp. 28 ff.

iii. 1–iv. 11. PREPARATION FOR THE MINISTRY.

iii. 1–12. *The Ministry of the Baptist* (= Mark i. 1–8; Luke iii. 1–17; cf. John i. 6–31). Here the compiler begins to use Markan material, but with expansion from other sources, esp. Q.

1. And in those days. The time-determination is vague, and amounts to little more than a connecting link; cf. Exod. ii. 11. The reader is assumed to know the period referred to. Between chapters ii and iii lies an interval of about thirty years.

John the Baptist. Josephus (*Ant.* xviii. 5, 2) refers to John under this title, which was well known. Mark has 'the Baptizer'. Matthew introduces the Baptist without further explanation. Luke gives an account of his birth in his Nativity-narrative. For Josephus's evidence (the genuineness of the passage has been questioned) and for the position of John generally see the interesting note in Abrahams, *Studies* iii.

the wilderness of Judæa. The region which slopes down from the Judaean highland to the Dead Sea is primarily meant: but it could include the Jordan valley, so far as this was within the limits of Judaean territory at the time. Mark has simply 'in the wilderness'. See further Luke iv. 1.

2. Repent ye; for the kingdom of heaven is at hand. This phrase, together with the summary of the Baptist's preaching in verses 7–12, is probably derived from Q (see Streeter in *JThS*, July 1913). John emphasized the importance of repentance as a condition of entry into the Kingdom, but the core of his message is the apocalyptic announcement of the Kingdom's imminence. He is both apocalyptist and prophet. His baptism was also primarily eschatological in character. See further below. On the meaning of the term 'Kingdom of Heaven' see Introduction, pp. 30 ff. Jesus began his ministry by taking up the message of the Baptist about the Kingdom: 'but while both proclaimed the near advent of the Kingdom, with the one it was a warning, with the other chiefly an evangel' (M°Neile): cf. Mark i. 4, 15, and notes there.

for the kingdom of heaven is at hand. For this is he 3
that was spoken of by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Now John himself had his raiment of camel's hair, and 4
a leathern girdle about his loins; and his food was locusts
and wild honey. Then went out unto him Jerusalem, 5
and all Judæa, and all the region round about Jordan;
and they were baptized of him in the river Jordan, con- 6

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3. For this is he that was spoken of by Isaiah, &c. John's preaching fulfilled the prophet's words. The quotation is from Isa. xl. 3, which is cited at this point by all the Synoptists. It is clearly derived and is from the LXX, combined in our text of Mark with a verse from Malachi (iii. 1): see note on Mark i 2. The original reference is to the return of the people from exile. The mission of John was to open a way for the Messianic kingdom. In John i. 23 the Baptist applies the words to himself.

4. John resembled Elijah in his food and dress: 2 Kings i. 8. Matthew transposes Mark's awkward order, by placing the description of the Baptist's habits and dress before the account of the effect of his preaching. The prophetic note is accentuated also in his appearance and dress. The 'raiment' referred to was probably rough sackcloth woven of camel's hair.

5–6. The regions are personified, and are represented as coming to John. Luke says, 'And he came into all the region round about Jordan' (this detail is added by Matthew also, but is absent in Mark); for the locality cf. Gen. xiii. 10–11.

6. baptized . . . confessing their sins. John insisted in the spirit of O.T. prophecy on the ethical requirements of the kingdom, and this, for the mass of men, meant repentance, accompanied by confession of sin. Josephus, in the passage already cited, puts his own gloss (apparently with a polemical purpose) upon John's baptism, which he explains as follows: 'For baptism would be acceptable to God thus, if they used it, not for the pardon of certain sins, but for the purification of the body, provided that the soul had been thoroughly purified beforehand by righteousness'. On the essential character of John's baptism see further notes on verses 13 14.

7–12. This summary of the Baptist's preaching, which also occurs in a fuller form in Luke iii. 7–14 (and is absent from Mark),

7 fessing their sins. [Q^M] But when he saw many of the
Pharisees and Sadducees coming to his baptism, he said
unto them, Ye offspring of vipers, who warned you to
8 flee from the wrath to come? Bring forth therefore fruit
9 worthy of repentance: and think not to say within your-

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is probably derived from Q. The eschatological colouring of the language is noticeable.

7. many of the Pharisees and Sadducees coming to his baptism. The better reading seems to be 'the' (not 'his') baptism. They came, not necessarily for the purpose of being baptized; but were, perhaps, drawn by curiosity to the scene of the popular religious excitement. Luke omits (perhaps deliberately) the reference to the two Jewish sects, and makes John address his scathing words of rebuke to 'the multitudes that went out to be baptized of him'. But more probably the words were addressed to the religious leaders than to the people generally. There is probably no question of Pharisees and Sadducees acting together here: such common action on the part of two bitterly opposed parties would be rare. Of course, a common submission to John's baptism might unite any who were moved by the Baptist's message.

Ye offspring of vipers . . . wrath to come. According to Matthew (xii. 34) the opening words were also addressed by Jesus, on a later occasion, to Pharisees. Though the question is ironical, the following verse shows that the Baptist did not despair of the possibility of repentance, even in such quarters. The divine wrath is represented in the prophetic writings of the O.T. as 'concentrated upon a great Day of Judgement, the Day of the Lord' (cf. e.g. Joel iii. 12 f.; Zeph. iii. 8 f. &c.). The objects of the 'wrath' are sinners, whether heathen or Israelite. In the N.T. the idea (as here) is mainly, if not exclusively, eschatological; cf. 1 Thess. i. 10; Rom. i. 18, ii. 4, v. 9; Rev. vi. 16, 17. Perhaps the representation here was suggested by the flight of snakes before a forest fire.

8. Bring forth therefore fruit worthy of repentance. 'If you are really alive to the necessity of escape from the divine wrath, take the only possible way: repent and act as only men who have repented can act' (Allen). The words might be rendered 'worthy fruit (consisting) of repentance'. But 'fruit' in such connexions means the result of character showing itself in action: cf. Matt. vii. 16 f. It is a common Biblical metaphor. The juxtaposition of repentance and good works is frequent in the Rabbinical literature: cf. e.g. *Pirke Aboth*, iv. 15: 'Repentance and good works are a shield against punishment'.

selves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the 10 root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he 11

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9. think not to say. Luke has 'begin not to say'. The expression here, which is difficult, may be the more original. It apparently means 'Do not imagine [that you have a right] to say'.

We have Abraham to our father. Descent from Abraham was to the Jew a source of pride, cf. John viii. 39. This idea can be illustrated from a saying attributed to R. Akiba: 'Even the poorest in Israel are noble, because they are descended from Abraham' (T. B. *Baba Kamma* 91 *a*). Here, however, the thought rather is of the 'merits' of the fathers. The piety of the Patriarchs is often pleaded on behalf of their descendants in Jewish devotion, and forms the subject of the first of the 'Eighteen Benedictions', where it is expressed in conjunction with the Messianic hope, and concludes, 'Blessed art Thou, O Lord, Shield of Abraham'. To be a member of the pious community was sufficient for salvation; see St. Paul's comment on this idea in Rom. ii. 17–29. On the whole subject see Schechter, *Aspects*, ch. xii.

of these stones to raise up children unto Abraham. Perhaps John pointed to the stones as he spoke. The words for 'stones' and 'sons' both in Hebrew and Aramaic are similar in sound, and when used together would form a striking assonance. The Aramaic verb for 'raise up' is used of erecting a building as well as of raising the dead (cf. e.g. Exod. xl. 2 and Hos. vi. 2 Targum). Here the mention of stones suggests a 'house' into which the stones (true sons of Abraham) might be built.

10. And even now is the axe laid. The judgement is already beginning. For the metaphor cf. Isa. x. 34, Jer. xlvi. 22.

cast into the fire: i. e. the fire of judgement. The divine wrath and judgement are often represented under the figure of fire; the fundamental passage is Mal. iv. 1.

11. I indeed baptize you with water unto repentance. In Mark (i. 7) and Luke (iii. 15 f.) these words are not addressed to the religious leaders, but more appropriately to the multitudes —they come in a separate paragraph. Here (verses 11–12) Mark and Q appear to overlap. McNeile suggests that 'unto repentance' may be a gloss added in view of verses 2 and 8.

that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the
12 Holy Ghost and *with* fire: whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

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he that cometh after me. The 'Coming One' (i. e. the Messiah; cf. John's own words, xi. 3: 'Art thou he that cometh?') is described in vague language, corresponding to the expectations of the time: cf. further John i. 9, iii. 21, iv. 25; 1 John v. 6; Rev. i. 4, iv. 8.

whose shoes I am not worthy to bear. For 'bear' Mark has 'to stoop down and unloose' (cf. Luke iii. 16). Possibly both renderings go back to a common Aramaic original. To unloose the shoe, and carry things after his master to the bath, was the work of a slave. See Lightfoot, *Hor. Hebr., ad loc.*

with the Holy Ghost and with fire. So Luke, but Mark omits 'with fire'. As Abrahams (*Studies*, iv) has shown, the expression 'baptize with the Holy Spirit' would be understood by Jews without difficulty. 'In the Hebrew Bible the word *to pour out* . . ., properly applicable only to liquids, is applied to the Divine Spirit'; cf. Joel iii. 1 'In those days I will pour out my Spirit upon all flesh'); Ezek. xxxix. 29. In the Palestinian Talmud (*Sukkah* v. § 1) the 'Place of the Water-drawing' is explained as the place whence 'they drew the holy spirit'. Similarly baptism 'with fire' is not an un-Jewish expression. In the O. T. fire, like water, can be 'poured out'. It is the natural element for purging (and so for punishing and refining). In baptism 'by fire' the two ideas are combined. From a passage in the Babylonian Talmud (*Sanhedrin* 39 *a*, cited by Schöttgen) R. Abbahu speaks of baptism 'by fire' as 'the essential baptism'. Thus 'baptism by fire is the divine analogue of man's baptism by water'.

12. The metaphor is continued in this verse.

whose fan is in his hand. By 'fan' is meant the wooden winnowing shovel by which corn and chaff were lifted into the air, where the wind could separate them. It is ready 'in his hand' for immediate use. The contents of the threshing-floor are in this way 'cleansed'. By 'the threshing-floor' here Palestine, as the scene of the judgement, is probably meant. 'The Messiah will separate between the repentant and unrepentant. The former he will baptize with the Holy Spirit, and gather them like wheat into a granary (i.e. into his kingdom). The latter he will

[**M**] Then cometh Jesus from Galilee to the Jordan 13
unto John, to be baptized of him. [**E**] But John would 14
have hindered him, saying, I have need to be baptized of
thee, and comest thou to me? But Jesus answering said 15

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exclude from his kingdom and commit them to fire to be burned like chaff' (Allen). In xiii. 41 and xxiv. 31 the sifting process is ascribed to the angels. The 'fire' of judgement is 'unquenchable'; i.e. so fierce that nothing can quench it before its work is accomplished.

iii. 13–17. *The Baptism of Jesus* (Mark i. 9–11; Luke iii. 21 f.; cf. John i. 32–34). Here again Matthew, with some editorial expansion (verses 14–15), follows Mark, though there is reason to believe that the Baptism was recorded in Q, since such a record is presupposed in the Temptation-narrative (Q). Perhaps it was mentioned in Q incidentally, 'the stress being laid upon the descent of the Spirit and the Voice' (McNeile). Q may have influenced Luke here.

13. Then. See note on ii. 7. The connexion with preceding incidents is quite vague and undetermined. Mark 'in those days'.

from Galilee. Mark 'from Nazareth of Galilee'.

14–15. These verses are peculiar to Matthew, and look like an attempt to explain how it was that Jesus, who was sinless, could come to John to be baptized. Of course the Evangelist may have derived them from an otherwise unknown source. The question might have assumed the form: How could one who was himself conceived by the Holy Spirit, and who, as the Messiah, was destined to baptize 'with the Holy Spirit and fire', need to be baptized in order to receive the Holy Spirit? The Evangelist's answer seems to be given in verse 15 (see notes there). Streeter (*JThS*, July 1913) suggests that John's baptism was primarily eschatological in character. 'It was regarded as a "sealing" or symbolic act entitling to admission to the coming Kingdom.' 'No doubt John's special emphasis on the ethical qualifications necessary for entrance into the Kingdom of Heaven made repentance for the mass of men a necessary condition for receiving his baptism. But the essential meaning of the rite would be rather aspiration for the future than regret for the past. In that case One who needed no repentance would be more, and not less, inclined than others to identify himself with the outburst of religious aspiration of which it was the characteristic symbol'. Schweitzer (*Quest.* 375 ff.) has a discussion of 'eschatological sacraments', including John's baptism.

unto him, Suffer *it* now: for thus it becometh us to fulfil
16 all righteousness. Then he suffereth him. [M] And
Jesus, when he was baptized, went up straightway from
the water: and lo, the heavens were opened unto him,
and he saw the Spirit of God descending as a dove, and
17 coming upon him: and lo, a voice out of the heavens,

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15. Suffer . . . for thus it becometh us to fulfil all righteousness. The opening words mean 'Permit (me) just now'. John's baptism had the divine sanction, and thus might be described as 'righteousness', and therefore the Messiah must submit to it. To 'fulfil all righteousness' apparently means 'to leave nothing undone that had been revealed as the righteous will of God'.

16-17. Matthew's account here is evidently based upon Mark, but he has made slight alterations in the diction.

the heavens were opened unto him. Mark's language is more vivid: 'the heavens rent asunder'. The addition 'unto him' is peculiar to Matthew, and emphasizes the fact (so Mk. 'he saw') that the vision was seen by Jesus, not necessarily by others.

he saw . . . dove. The simile is rightly interpreted by Luke 'in a bodily form as a dove'. Mark has 'the Spirit as a dove descending', which is rather harsh and ambiguous. For the symbolism of the dove in connexion with the Holy Spirit see the Additional Note (A) in Swete's *The Holy Spirit in the N.T.* (p. 365 f.). The nearest parallel to the Gospel use of it here seems to be Philo's use of the dove as the symbol of the Divine Wisdom. Possibly, as Swete suggests, 'the association of the dove with Wisdom or the Holy Spirit was familiar to his generation'. For another view see next note. According to John i. 32 the Baptist saw the Spirit descending. In any case the phenomenon was an 'inward experience' (cf. Luke x. 18, Acts x. 11).

17. a voice out of the heavens. A 'voice from heaven', called 'the Daughter voice' (*Bath Kol*), is often referred to in early Rabbinic literature, and was regarded as one of the vehicles of divine revelation, though later it fell into disrepute. A curious feature characteristic of the *Bath Kol* is that its announcement is usually couched in the form of a citation from Scripture (so here). So the heavenly voice is heard at the Baptism, Transfiguration (Matt. xvii. 5 and parallels), and before the Passion (John xii. 28); so elsewhere in the N.T. (see art. 'Voice' in Hastings, *DCG*, vol. ii). Abrahams (*Studies* § V. has called attention to the fact that the Heavenly Voice is often represented as piping or chirping as

saying, This is my beloved Son, in whom I am well pleased.

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a bird, and suggests that it is this 'association of the bird and the heavenly voice that may underlie the Gospel narrative of the baptism, and at once illustrates and authenticates the symbolism of the Synoptists' (p. 47 f.). However this may be, it seems clear that the source of the comparison of the Holy Spirit to a bird is Gen. i. 2: 'And the Spirit of God brooded (as a bird) upon the face of the waters'; and in one passage in the Talmud (*Chagiga*, 15 *a*) Ben Zoma actually makes the comparison to a dove explicit ('the Spirit of God was brooding on the face of the waters like a dove which broods over her young but does not touch them'). Ben Zoma seems to be using a traditional symbolism. If so, the same ideas may underlie the narrative here (note the combination, dove and water).

This is my beloved Son, in whom I am well pleased. This is the form of words given in connexion with the heavenly Voice at the Transfiguration; and possibly the ordinary text here is due to assimilation with that passage. The Western text here, with support from the Latin and Syriac versions, reads the direct form: 'Thou art my Son the Beloved; in Thee,' &c. (so Mark and Luke). The quotation is composite (as in the similar cases of the Rabbinic *Bath Kol*): the first part ('Thou art my Son') coming from Ps. ii. 7 and the rest from Isa. xlii. 1, which the Targum applies to the Messiah. Matthew cites the Isaiah passage in xii. 18–21. If he really was responsible for the alteration of the direct form to 'This is my Son', &c., he may have intended in this way to make it clear that the proclamation was a public one. It follows from the composite character of the quotation that 'Beloved' is not an attribute of 'Son', but a separate title ('This is my Son, the Beloved', &c.). 'The Beloved' and 'the Elect' were later interchangeable terms, used as titles of the Messiah: see Armitage Robinson, *Ephesians*, pp. 229 ff.

Additional Note on the Baptism of Jesus.

Was Jesus publicly proclaimed as the Messiah at the outset of his ministry? It is difficult to believe that this was the case in view of Matt. xvi. 16 f. The evidence suggests that his Messiahship was a 'secret' known only to himself till the end of Jesus' public career. Dalman (*Words*, pp. 268–73) has pointed out that Sonship and Messiahship are not necessarily identical conceptions; the disciples were taught the former (xi 27) before they realized the latter (xvi. 16 f.); and possibly our Lord's Messianic consciousness grew in the same way.

If we suppose that the vision and the voice at the Baptism were

4 [Q^M] Then was Jesus led up of the Spirit into the
2 wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward

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a real inward experience of Jesus himself, but not shared by others—in a mood of spiritual exaltation such an ecstatic experience would have been entirely natural to him—many difficulties vanish. McNeile, in the course of an admirable discussion of this subject (*St. Matthew*, p. 35 f.) says: 'As regards the meaning of the event in relation to his life work it is arbitrary to understand "Thou art my Son" to mean "Thou art my Son *from this moment*". The Virgin Birth and the Baptism are not, as Holtzmann thinks, mutually exclusive. The Voice did not make him either Son or Messiah; but it came to him as a final and convincing mystical expression of (probably) many previous ponderings, and was the impelling force which sent him out to his public ministry. From him alone must the disciples have derived the account of the wonderful moment' (cf. the analogous case of the Temptation).

iv. 1–11. *The Temptation* (Mark i. 12–13, Luke iv. 1–13). Though the brief account given in Mark may have exercised some influence on the form of Matthew's narrative in verses 1, 2, 11, the latter's account as a whole (like Luke's) appears to have been derived from Q. Here again Mark and Q overlap, but Mark may have derived his material from an independent tradition. As the story must presumably go back to Jesus himself, it would naturally find an appropriate place in a collection of his sayings, such as Q primarily was. The narrative is obviously, to a large extent, symbolical and dramatic in character, and probably sums up various experiences that Jesus underwent throughout the period. These experiences were essentially in the nature of a spiritual struggle. In the Lukan account the order of the last two temptations is reversed. In Matthew the last (the temptation to grasp the sovereignty of the world by unworthy means) forms a climax to the series. Allen suggests that the detailed narrative of the three temptations has been artificially connected with Mark's brief statement (Mark i. 12–13). It is to be noticed that all three temptations presuppose our Lord's consciousness of Divine Sonship.

Then was Jesus led up of the Spirit . . . devil. The impelling force was the Divine Spirit. Luke introduces his narrative: 'And Jesus, full of the Holy Spirit, returned from the Jordan [and was led by the Spirit]'. 'To be tempted' describes not Jesus' own purpose, but the divine as shown in the event.

2. And when he had fasted forty days, &c. Mark suggests that the temptations were continuous from the beginning of the

hungered. And the tempter came and said unto him, If 3
thou art the Son of God, command that these stones
become bread. But he answered and said, It is written, 4
Man shall not live by bread alone, but by every word that
proceedeth out of the mouth of God. Then the devil 5
taketh him into the holy city; and he set him on the

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period ('forty days tempted of Satan'), the spiritual struggle being so intense as to cause physical needs to be forgotten. On this view we might regard the three temptations that are recorded in detail as types of the struggles that Jesus underwent throughout the whole period. Both in Matthew and Luke the three given are placed at the end of the fast; and this is, doubtless, derived from Q. Matthew alone adds 'forty nights'; the number 40 may be due to assimilation to the stories of Moses (Exod. xxiv. 18) and Elijah (1 Kings xix. 8); cf also Exod. xxxiv. 28, of Moses in the Mount ('he was there with the Lord forty days and forty nights'). Fasting was regarded as a natural preliminary to a great spiritual experience.

3. If thou art the Son of God. The point of this temptation was in the implied doubt as to the relationship expressed by 'if'; to doubt the reality of this, after the experience of the Baptism, and to put the matter to the test by ascertaining whether he could work a miracle, would be to succumb. The nature of the miracle ('turning stones into bread') was suggested perhaps by the stones lying around, just as the occasion had been suggested by hunger.

4. It is written, &c. 'The reply, as in verses 7, 10, was an utterance addressed to his own heart' (M°Neile). The quotation is from Deut. viii. 3, and agrees with the LXX. The true test of sonship was perfect human obedience, exhibited in the face of conditions however hard.

5. Then: not to be pressed as a determination of time or sequence; cf. ii. 12, iii. 13 (notes).

the holy city. Luke makes this the third temptation. In Matthew the devil takes Jesus from place to place. 'The holy city' is Matthew's equivalent for 'Jerusalem' (which is used by Luke). The same designation recurs in xxvii. 53, and four times in the Apocalypse (Rev. xi. 2, xxi. 2, 10, xxii. 19). It occurs in late (post-Exilic) parts of the O.T. (Isa. lii. 1, cf. xlviii. 2, Neh. xi. 1). In v. 35 Jerusalem is called 'the city of the great King'. The Arabs still call it 'el-Kuds', i.e. the holy place, the place of the sanctuary (John iv. 20), inheriting this, perhaps, from the Jewish Christians. The later Jews, after the city had been defiled,

6 pinnacle of the temple, and said unto him, If thou art
the Son of God, cast thyself down: for it is written,
He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.
7 Jesus said unto him, Again it is written, Thou shalt not
8 tempt the Lord thy God. Again, the devil taketh him
unto an exceeding high mountain, and sheweth him all

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and become a Roman colony (Aelia Capitolina), seem to have dropped the designation. Jerusalem henceforth was practically lost to them.

the pinnacle of the temple. Probably some prominent turret or buttress in the temple buildings is meant. These covered a wide area. Possibly some part of the temple proper is referred to, or the Royal Porch on the S. of the temple court which overlooked an immense abyss (cf. Josephus, *Ant.* xv. 11. 5). It is impossible to say precisely.

6. If thou art the Son of God, &c. Here the temptation is more subtle, the appeal being no longer to the satisfaction of merely physical need, but to a test of the Divine Providence, in the place consecrated by the Divine Presence.

for it is written, &c. The quotation is from Ps. xci. 11–12, and agrees with the LXX, except that the second line ('to keep thee in all thy ways') is omitted.

7. Again it is written, &c. The reply is from Deut. vi. 16 (LXX), a passage alluded to in later scripture more than once (cf. Ps. lxxviii. 18; 1 Cor. x. 9). Bengel says: *Scriptura per scripturam interpretanda et conciliandа.*

8. an exceeding high mountain. Luke does not mention a mountain, but describes an experience that was purely mystical: 'and taking him up he shewed him all the kingdoms of the inhabited world in a moment of time.' As the last phrase makes clear, the experience is purely inward—'an exaltation into a state of spiritual vision'; cf Ezek. iii. 12, 14, xi. 1, 24. If Luke's account is the more original, Matthew may have made it more concrete by introducing the 'high mountain' under O.T. influence; cf. Ezek. xl. 2. Or a similar process may have taken place in the different recensions of Q which were used by Matthew and Luke. Mountains figure prominently in the first Gospel: cf. v. 1 (Sermon on the Mount), xvii. 1 (Transfiguration), xxviii. 16 (Ascension). For the symbolic use of 'mountain' cf. 4 Ezra xiii. 6, 35 (see note in Box's *Ezra-Apocalypse*, 295).

the kingdoms of the world, and the glory of them; and 9
he said unto him, All these things will I give thee, if
thou wilt fall down and worship me. Then saith Jesus 10
unto him, Get thee hence, Satan: for it is written, Thou
shalt worship the Lord thy God, and him only shalt thou
serve. Then the devil leaveth him; and behold, angels 11
came and ministered unto him.

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9. All these things will I give thee. The world at present is under Satan's control, a view prominently represented in Jewish apocalyptic; cf. in the N.T., John xiv. 30, xvi. 11; 2 Cor. iv. 4; Eph. vi. 12; 1 John v. 19. It was Messiah's work to destroy the organized dominion of Satan, and restore the world to the spiritual sovereignty of God; cf. Luke x. 18.

10. Get thee hence, Satan. Cf. xvi. 23. 'Satan' is used by Jesus in direct speech, and sayings; cf. xii. 26, xvi. 23. In narrative Matthew speaks of 'the devil'. The best attested reading here is 'Away' (not 'get thee behind me', assimilated to xvi. 23).

for it is written, &c. Another citation from Deut. (vi. 13); it follows LXX in the main (but substituting 'worship' for 'fear' to balance 'worship' in verse 9). 'The temptation was threefold: to gain a temporal, not a spiritual dominion; to gain it at once; and to gain it by an act of homage to the ruler of this world, which would make the self-constituted Messiah the vice-gerent of the devil and not of God' (McNeile).

11. angels ministered unto him. This detail (omitted by Luke) is derived from Mark. The temptation overcome, food and angelic help are given. Luke adds that Satan left him 'for a season'.

iv. 12–xviii. THE GALILEAN MINISTRY (= Mark i. 14–vii. 23). In this long section (which may be divided further into three main subdivisions, viz. (*a*) iv. 17–xiii. 58, Work in Galilee; (*b*) xiv–xvi. 12, Hostility, Retirement from Galilee; (*c*) xvi. 13–xviii. 35, Instruction of disciples) Markan matter is combined with a large amount of material from Q, and also with some other material peculiar to Matthew. See further Introduction.

iv. 12–17. *Return to Galilee* (Mark i. 14–15; Luke iv. 14–15; cf. John iv. 43–45). The harmonization of the Synoptic and Johannine accounts of the early stages of Christ's ministry involves difficult questions which cannot be discussed in detail here. It is sufficient to say that the Synoptic accounts do not definitely preclude the possibility of an earlier Judæan ministry. Matthew describes the arrival at Capernaum as compared with Mark in such a way as to bring it into connexion with the fulfilment of prophecy.

12 [M] Now when he heard that John was delivered up,
13 he withdrew into Galilee; and leaving Nazareth, he came
and dwelt in Capernaum, which is by the sea, in the
14 borders of Zebulun and Naphtali: [T] that it might be
fulfilled which was spoken by Isaiah the prophet, saying,
15 The land of Zebulun and the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,

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12. when he heard that John was delivered up. John's imprisonment is here given as the reason of Jesus' departure. Mark simply states that the return to Galilee took place after that event. The details of the imprisonment are introduced at a later stage in the record (xiv. 3–12). Luke may imply that Jesus began his work in Galilee before John's imprisonment, which is inherently more likely (see McNeile, *ad loc.*). The Markan tradition may have been influenced by the idea that the Forerunner's work must have come to an end before that of Jesus began.

13. leaving Nazareth. The arrival at Nazareth is not recorded. Possibly there may be a reminiscence here of a fuller narrative preserved in Q, which recorded a visit to Nazareth, on which Luke iv. 16–30 was based.

dwelt in Capernaum. Probably anticipated from Mark i 21 in order to introduce the quotation that follows. Capernaum (= 'village of Nahum') is probably to be identified with *Khan Minyeh* or *Tell Hum* (see Sanday, *Sacred Sites*, 36 ff., and *DCG* 'Capernaum'). It was at this time a flourishing centre for population, travel, and commerce. *Tell Hum* lies on the NW. shore of the Sea of Galilee; *Khan Minyeh* 2½ miles SW. of it.

which is by the sea . . . Naphtali. These details, which would be well known to the original readers, are inserted in order to bring out the connexion with the O.T. passage which follows. 'Sea' here means 'the sea' of Galilee (so always in Matthew and Mark; Luke uses the term 'lake'). The 'borders' = the territory formerly occupied by the tribes mentioned.

14–16. The citation is from Isa. ix. 1–2 [= Hebrew viii. 23–ix. 1], and is almost entirely independent of the LXX. It was probably drawn from a collection of *testimonia*, like other quotations similarly introduced (on the opening formula see on i. 22). The passage has been wrested from its original context, and applied to Jesus' ministry in Galilee. 'Towards the sea', which in the original context meant 'westward' (toward the Mediterranean), is applied to the district around Capernaum. Capernaum was 'by the sea'.

The people which sat in darkness 16
Saw a great light,
And to them which sat in the region and shadow of
death,
To them did light spring up.

[M] From that time began Jesus to preach, and to 17
say, Repent ye; for the kingdom of heaven is at hand.

And walking by the sea of Galilee, he saw two brethren, 18
Simon who is called Peter, and Andrew his brother,
casting a net into the sea; for they were fishers. And he 19

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and was in the territory formerly occupied by Zebulon and Naphtali. The prophet had predicted that the inhabitants of this district should see a great light; this, in Matthew's view, was fulfilled by the Galilean ministry of Jesus.

16. The people which sat in darkness. Cf. Luke i. 72. Formerly N. Palestine 'was despoiled and ruined by Assyria, but the new era will dawn upon it [the prophet says] with a flood of light. To Matthew the words have a splendid application; the same district lay in spiritual darkness and death, and the new era dawned when Christ went thither' (McNeile).

17. From that time began Jesus to preach, &c. 'From that time' is a rare expression in Matthew. It recurs in xvi. 21 (only again in xxvi. 16). The phrase (here and in xvi. 21) clearly divides the teaching into two classes: (*a*) public preaching about the imminence of the kingdom; (*b*) private instruction to his disciples about his sufferings and death as a necessary preliminary to the inauguration of the kingdom. The verse is an abbreviation (in Matthew's characteristic manner) of Mark i. 15.

iv. 18–22. *The calling of the Four Disciples* (Mark i. 16–20; Luke v. 1–11). Matthew, with some slight alterations, follows Mark in this section. Luke gives a different account of the call of Simon, James, and John, and does not mention Andrew. His narrative includes the miraculous draught of fishes.

18. the sea of Galilee. This designation recurs only once in xv. 29 (= Mark vii. 31); elsewhere both Matthew and Mark use the term 'the sea' (Luke always 'lake'). The O.T. name is 'sea of Kinnereth' (Joshua xiii. 27, &c.).

two brethren: cf. verse 21 (inserted by Matthew). 'Simon' is a Greek name for Hebrew Symeon (*Shim'on*). 'Andrew' (Gk. *Andreas*) is a not uncommon Greek name. See further notes on x. 2 ff.

saith unto them, Come ye after me, and I will make you
20 fishers of men. And they straightway left the nets, and
21 followed him. And going on from thence he saw other two brethren, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending
22 their nets; and he called them. And they straightway left the boat and their father, and followed him.
23 [E] And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the king-

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19. fishers of men. For the metaphor cf. Jer. xvi. 16. Their call was a preliminary step, followed by the calling of eight others, and their training before they could be commissioned to preach. Luke (v. 10) has 'from henceforth thou shalt catch men'.

20. And they straightway left their nets. The prompt response to the call was no doubt due to the fact that the brothers were already well known to Jesus, as Luke (v. 3, cf. John i. 40 f.) suggests.

21–22. The other two brothers, James and John, were also probably well known to Jesus. They may have been close at hand at the time. Mark for 'left the boat' has 'left Zebedee with the hired servants'.

23–25. *An anticipatory résumé of Jesus' teaching and work in Galilee.* The editor now comes to Mark i. 21, 22 which records the arrival at Capernaum, and that Jesus entered into the synagogue and taught with authority. As he desires to illustrate in massed sections the character of the Lord's teaching, to which he adds the work of healing (cf. Mark i. 23 ff.), the editor introduces at this point a short sketch of the work of preaching (summing up chapters v–vii) and of healing (cf. viii. 1–17) which follows. Another *résumé* is inserted at ix. 35 introductory to the similar work of the disciples. The paragraph forms a transition to the Sermon on the Mount.

23. teaching in their synagogues. Cf. Mark i. 39 ('and he went into their synagogues throughout all Galilee preaching and casting out devils') and Luke iv. 44 where, according to high textual authority, the verse runs: 'And he was preaching in the synagogues of Judæa'. The Lord's work is summed up under three categories: teaching, proclaiming the 'good tidings' of the kingdom, and healing, which was also a sign of the kingdom's near approach.

the gospel of the kingdom: i.e. the good news that the kingdom was near (cf. verse 17).

dom, and healing all manner of disease and all manner of sickness among the people. And the report of him 24
went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them. And there followed him great multitudes 25
from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

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among the people: i. e. Israel: the whole privileged congregation of the chosen people (the 'laity', Gk. *laos*); cf. ii. 4, xxi. 23, 26, xxvi. 3, 5, 47, xxvii. 1, 25, 64. The healing of Gentiles was a comparatively rare occurrence (cf. viii. 5–13. xv. 21–28). On the Messiah as healer of disease cf. Lukyn Williams, *Heb. Christian Messiah*, p. 105 f.

24. And the report of him . . . Syria. This statement sums up by anticipation a considerable period. 'Syria' here may mean not the Roman province of that name, which included Palestine, but the area which lies N. and NE. of Palestine, and which was popularly regarded as the true Syria (it did not include Phoenicia). Then (Gentile) Syria will be contrasted with (Jewish) Galilee. The fame of the great Healer spread even to the Gentile region to the north. Apart from Luke ii. 2, where it occurs in the official designation of a Roman Governor, 'Syria' is never elsewhere used in the Gospels. It may suggest that the editor himself belonged to and wrote for a Christian community settled in the neighbourhood of Antioch. On the other hand 'Syria' in this context might conceivably mean Palestinian Syria (cf. verse 25), i.e. the whole country from Lebanon to Mount Sinai, of which Galilee and Judaea were component parts (cf. Schürer, *GJV*[4], ii. 657).

24. all that were sick, &c. The general phrase 'all that were sick, holden with divers diseases and torments' is further defined by three specific kinds of such, arranged in a scale of descending violence—demoniac, epileptic (*lit.* 'moonstruck', a late and rare word that occurs once again in xvii. 15), and paralytic. Epilepsy was supposed to return and increase with the increase of the moon.

25. great multitudes: a favourite expression in Matthew (thirty times).

from Galilee and Decapolis, &c. Decapolis was the name given to a confederacy of Greek cities (originally, perhaps, ten in number, but later joined by others) which were liberated from Jewish control by Pompey. These included various towns on the

5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto
2 him: [Q[M]] and he opened his mouth and taught them, saying,

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E. of the Jordan (e.g. Damascus, Gadara, and Gerasa) and one on the western side, viz. Scythopolis: see further Schürer, *HJP*, ii. 1. 94-96.

v-vii. The Sermon on the Mount. At this point Matthew places a long discourse of Jesus, summing up his teaching. The teaching is given the foremost place probably because the editor was influenced by Mark's statement (Mark i. 21 f.), at which he now arrived, about the effect produced by Jesus' teaching. It is significant that at the close of the sermon (vii. 29) he reproduces Mark i. 22. The true historical setting seems to be preserved in Luke (vi). In Luke's account Jesus delivers the discourse 'on a level place', and addresses not only 'a great number of the people' but also 'a great multitude of his disciples', and the scene seems to be in the neighbourhood of Judaea—possibly on the plain of Sharon. The 'mountain' in Matthew may have been derived from Mark iii. 13 (= Luke vi. 12 f.), where Jesus calls the Twelve to him.

The sermon is much longer in Matthew than in Luke. If both derived the material from Q this raises some difficult problems. See further, Introduction, pp. 14 ff.

1. And seeing the multitudes . . . mountain. This is the editor's introduction to what follows. Luke (vi. 17) has: 'And he came down with them and stood upon a level place.' By 'the mountain' is apparently meant the hill country rising from the western shores of the lake; cf. xiv. 23, xv. 29. Allen, however, suggests that when inserted here the sermon had long been traditionally associated with a mountain; hence the article. The Christian righteousness that fulfils the Law is proclaimed from another Sinai.

when he had sat down. This was the usual attitude for delivering a set discourse; cf. xiii. 2, xxiv. 3, xxvi. 55; Luke iv. 20, v. 3. The mention of disciples (apparently a considerable body) shows that Jesus had been teaching for some time.

2. and he opened his mouth, &c. This is a genuine Semitic idiom; cf. Acts viii. 25, x. 34; Job iii. 1; Dan. x. 16. It probably formed the introduction to the following discourse in the edition of Q used by Matthew.

v. 3-12. *The Beatitudes* (Luke vi. 20-23). As they stand the Beatitudes are nine in number. But not improbably verse 5,

Blessed are the poor in spirit: for theirs is the kingdom 3
of heaven.

Blessed are they that mourn: for they shall be com- 4
forted.

Blessed are the meek: for they shall inherit the earth. 5

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which is a quotation from Ps. xxxvii. 11, is to be regarded as a gloss, which has crept in from the margin (see note below); while verse 11 may have stood in a different position (notice change to 2nd person). With these omissions the number is reduced to seven, a favourite number for grouping in Matthew (note the seven clauses of the Lord's Prayer, the seven parables in ch. xiii, and the seven woes of ch. xxiii). The essential thought underlying the Beatitudes is the blessedness of those who seek heavenly things. This is marked by a series of contrasts (the contrast of earthly with heavenly good). See Bacon, *Sermon on the Mount*, p. 85 f.

3. Blessed are the poor in spirit. 'Blessed' (Gk. *makarios*) corresponds to a Hebrew word (*'ashrê*) used as an interjection, and meaning 'Oh, the happiness of!' It is employed as an expression of congratulation. A better rendering would be 'happy'. Luke omits 'in spirit', probably rightly. Such additions may be due to Matthew, or they may have been embodied in his edition of Q in the course of adaptation for catechetical purposes. 'Poor' and 'pious' (Heb. *'ānî*) are identified in the Psalter; the word, therefore, does not denote mere poverty in earthly goods (for which different expressions are used), but piety, which was indeed often associated with actual poverty. 'In spirit' seems to be added to emphasize the inwardness of the true but despised piety referred to. Cf. Ps. xxxiv. 19; 1 Cor. vii. 34.

for theirs is the kingdom of heaven. Luke has the 2nd person throughout, which may be more original. The actual (not the potential) possession of the kingdom is still future.

4–5. There is strong authority for the transposition of these verses. Verse 5 which is not represented in Luke, and is a citation of Ps. xxxvii. 11, is rejected by Wellhausen and Bacon as a gloss (but against this see McNeile).

4. Blessed are they that mourn: . . . comforted. Cf. Isa. lxi. 2. Luke has 'Blessed are ye that weep now: for ye shall laugh'. 'Comforted' or 'consoled' is a common expression in Jewish writings. 'Comforter' (*Menachem*) was one of the designations of the Messiah; cf. Box, *VB*, 82. 166.

5. Blessed are the meek . . . earth. This certainly looks like an expansion, based upon Ps. xxxvii. 11. 'Poor' (= pious) and 'meek' are expressions describing the same class in the Psalter

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

(they are often confused). The former is explained as 'one who is bowed down', and the latter 'one who bows himself down'. But there is no substantial difference of meaning (cf. Cheyne, *Book of Psalms* (1888), on Ps. ix. 13). The thought of the Psalmist is of triumph in this life over the wicked. Here the words presumably refer to the possession of the kingdom, which is essentially spiritual in character.

6. Blessed are they that hunger . . . righteousness. Luke omits 'and thirst after righteousness', probably rightly; the words may be an addition like that of 'in spirit' in verse 3. Luke's version emphasizes their actual earthly condition. For hunger and thirst used metaphorically of spiritual longing see Isa. lv. 1; Ps. xlii. 2. 'Righteousness' probably means God's self-vindication in overt action (as in Deutero-Isaiah): 'filled' can only properly balance hunger.

7. Blessed are the merciful, &c. Those who are merciful shall obtain mercy in the Day of Judgement: cf. James ii. 13. Mercy as an attribute of God is emphasized in the O.T. (the classical passage is Exod. xxxiv. 6 ff.); but is not often referred to in connexion with men (cf., however, the description of the righteous man in Ps. cxii. 4). In the teaching of our Lord it is much insisted upon (Matt. ix. 13, xii. 7 xviii. 33, cf. xxv. 35): it is part of the 'higher righteousness' which is essentially the *imitatio Dei* (cf. Luke vi. 36), and is so regarded by the later Rabbinic Theology. See Schechter, *Aspects*, p. 202, where the following is quoted: 'As the way of Heaven [i. e God] is that he is ever merciful against the wicked, and accepts their repentance, so be ye merciful against each other.' . . . 'Walk in the attributes of God. As he clothes the naked (Gen. iii. 21), so do thou clothe the naked; as he nurses the sick (Gen. xviii. 1), so do thou nurse the sick; as he comforts the mourners (Gen. xxv. 11), so do thou comfort the mourners; as he buries the dead (Deut. xxxiv. 5), so do thou bury the dead.'

8. Blessed are the pure in heart . . . see God. The source of the phrase 'pure in heart', i. e. spiritually, not merely ceremonially pure, is probably Ps. xxiv. 3 f. ('he that hath clean hands and a pure heart'). The Beatific Vision has always been regarded as the supreme goal of the highest spiritual experience; it will be realized by 'the pure in heart' who will find the vision of God the supreme privilege associated with the possession of the kingdom.

Blessed are the peacemakers: for they shall be called 9
sons of God.

Blessed are they that have been persecuted for right- 10
eousness' sake: for theirs is the kingdom of heaven.
Blessed are ye when *men* shall reproach you, and persecute 11
you, and say all manner of evil against you falsely, for
my sake. Rejoice, and be exceeding glad: for great is

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9. Blessed are the peacemakers, &c. Peace, in Jewish religious thought, is one of the greatest boons conferred by God on men. It will be a special mark of the Messianic time. 'For the sake of peace' is the regulative principle in the Jew's dealings with Gentiles. 'Peacemaking, like charity, profits in both worlds' (*Pe'ah*, i. 1). 'The name of God is Peace' (T. B., *Shabbath*, 10 *b*). 'Be of the disciples of Aaron, loving peace, and pursuing peace' (Hillel: see *Aboth*, i. 13). Because God is the author of peace, and the promoter of peace, and peace prevails in the heavenly regions where God's sovereignty is a reality, those who exhibit the peace-making and peace-loving disposition—thereby reflecting one aspect of the divine character—will be recognized as true 'sons of God' (i. e. as sharing their father's nature) in the coming kingdom. For the thought of the 'sons of God' in connexion with the future age cf. Luke xx. 36; Rom. viii. 19 f.

10. Blessed are they . . . persecuted, &c. The past *nuance* must not be pressed, though the form and the addition ('for righteousness' sake) rather suggest that when the text assumed its present shape persecution had already been experienced by the Palestinian Church. 'For righteousness' sake' is clearly an addition (cf. verses 3, 8). The persecuted and 'poor' of verse 3 are linked together by the same reward ('theirs is the kingdom of heaven').

11–12. These verses (= Luke vi. 22–23) seem to be an expansion of verse 10; or, perhaps, it would be truer to say their position here (in Q^M) was determined by that verse which they illustrate. The persecution is described in detail, and the 2nd person takes the place of the 3rd.

11. say all manner of evil against you falsely. 'Falsely' is probably a Matthean gloss. The falseness of the evil speaking is clearly implied. Luke has for this clause 'cast out your name as evil': possibly a common Aramaic original underlies both, as Wellh. suggests.

12. Rejoice: Luke adds 'in that day', i. e. in the day of persecution.

your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under
14 foot of men. Ye are the light of the world. A city set
15 on a hill cannot be hid. Neither do *men* light a lamp,

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reward: a term current in popular speech in Jesus' time; but though he employs it, his teaching really eliminates Jewish ideas about reward being proportionate to merit, &c. (cf. e.g. Luke xvii. 9 f.). For a full exposition of the Jewish doctrine see *The Doctrine of Merits in old Rabbinical Literature* (1920), by A. Marmorstein (Jews' College Publications).

13-16. *Salt and Light.* These verses are not in Luke's sermon, though detached sayings, corresponding to parts of them, are found in other connexions in Mark and Luke. Thus verse 13 occurs in Luke xiv. 34-35 (cf. Mark ix. 50). Both Matthew and Luke omit Mark ix. 50 in their parallel passages. Verse 15 has its parallel in Luke viii. 16 (= Mark iv. 21).

13. Ye are the salt of the earth. 'Earth' = the world of men. 'The disciples are the element in the world which keeps it wholesome' (Allen).

but if the salt have lost its savour, &c. Though strictly speaking salt cannot lose its saline qualities, it may in fact become so adulterated as to be useless. Jesus seems to be using a current proverb. The disciples are warned against the danger of losing the qualities of Christian character which make them valuable.

14-16 Here four sayings are combined (14 *a*, 14 *b*, 15. 16), all peculiar to Matthew except the third.

14 *a*. Ye are the light of the world. If 'salt of the earth' stands for the influence of character, 'light of the world' may stand for that of teaching. For the Jewish claim cf. Rom. ii. 19, and see the famous passage in *Ep. Diogn.* vi.

14 *b*. A city set on a hill cannot be hid. Cf. *Logia Jesu*, 7, which seems to be an expanded form of our text: 'Jesus saith: A city built upon the top of a high hill and stablished, can neither fall nor be hid.' The logical connexion of verse 14 *b* with 14 *a* is not very close; it appears to lie in the striking place and influence of elevated character.

15. Neither do men light a lamp, &c. The substance of this saying occurs in different forms and contexts in Mark iv. 21; Luke viii. 16, and xi. 23. It must have stood in Q but not in the Sermon. In its present context the disciples are the lamp which

and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your 16
light shine before men, that they may see your good works, and glorify your Father which is in heaven.

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must illuminate the world. By the power of their good works the world will be compelled to pay attention to them and their teaching. This connects excellently in thought with: 'Ye are the light of the world.' The imagery is drawn from humble life—the one-roomed house. The lamp, when prepared, had to be placed —where? Obviously not under the wooden measure (*modius*) in which the day's bread would be measured, but high up on the lamp-stand, so that its rays can be diffused all over the single room. The capacity of the *modius* was about a peck. The lamp was an earthenware jar which stood on a metal stand.

16. Even so let your light shine, &c. The disciple must not hide his own light; cf. 1 Pet. ii. 12. The light here asserts itself in *good works*—in deeds which match the preaching.

your Father which is in heaven. The expression, common in early Rabbinic literature, 'My (thy, our) Father which is in Heaven', occurs frequently in Matthew (twenty times), once in Mark (xi. 25), and not in Luke at all. It was no doubt a current Jewish term in the time of Jesus.

v. 17–vi. 18. THE MORAL STANDARDS OF THE KINGDOM: THE NEW CONTRASTED WITH THE OLD. The higher righteousness does not annul, but transcends the law (v. 17–20). The application of this principle is made (*a*) to the teaching of the Scribes (v. 21–48), and (*b*) to the Pharisees (vi. 1–18). The two classes who are here carefully distinguished are in ch. xxiii lumped together ('Scribes and Pharisees, hypocrites'). See further Box, *Scribes and Sadducees in the N.T.* (*Exp.*, July 1918, p. 59 f.).

v. 17–20. *The permanence of the Law.* Verses 17 and 20 are obviously in place, and are required to explain the section that follows. But has the editor given the saying in verse 17 its right setting? By placing verses 18 and 19 immediately after verse 17 he gives an interpretation to 'fulfil' which is inconsistent with the sermon that follows. The Mosaic Law is to be fulfilled by minute obedience to the literal command. 'So long as the world lasted its authority was to be permanent.' This cannot have been the original meaning of Jesus' words, and is contradicted by the whole tenor of verses 21–48. Probably the verses were derived from Q (verse 18 = Luke xvi. 17), but in their original connexion bore a different meaning. Bacon (*op. cit.*, 135) suggests that the *logion* in verse 18 was originally spoken by Jesus with reference to the Scripture generally, and that the

17 Think not that I came to destroy the law or the
18 prophets: I came not to destroy, but to fulfil. [Q?] For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the

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words 'till all things be accomplished' had reference to the 'things concerning himself' in Moses and the prophets which he impressed upon his disciples must all be fulfilled (cf. Luke xxiv. 27. 44). Bacon also argues that though verse 18 may be regarded as an editorial interpolation, verse 19 is probably in its right place.

17. Think not that I came to destroy the law. For the phrase ('Think not', &c.) cf. x. 34, and for the form of the sentence generally, ix. 13, xx. 28. 'Destroy' = to overthrow the authority of the law; cf. 2 Macc. ii. 22; Rom. xiv. 20.

or the prophets: another reading (Syr. sin. cur.) is '*and* the prophets': 'The law and the prophets' is a term embracing the Hebrew Bible (cf. vii. 12, xi. 13, xxii. 40; Luke xvi 16, &c.); cf. 'Moses and the prophets' (Luke xvi. 29, 31, xxiv. 27; cf. 44). As the following section has reference to the law only, the clause may be a later addition.

fulfil. i. e. 'fill out with a larger and deeper meaning'; cf. Hort, *Judaistic Christianity*, 14 ff. 'Although the moral law is external, yet under the Gospel it loses its form of external law, and becomes an internal principle of life' (Liddon, quoted by M^c^Neile).

18–19. These verses do not belong properly to the present context (see above, Introductory Note). They break the connexion of thought between verses 17 and 20—the meaning of 'fulfil' (verse 17) is developed in verse 20.

18. For verily: a characteristic mode of speech, peculiar to our Lord, which has been faithfully preserved by Christian tradition. It introduces an utterance with special emphasis and solemnity—not an oath, the use of which was discouraged by Jesus (Matt. v. 27), but a substitute for one. Cf. Dalman, *Words*, 226 ff.

Till heaven and earth pass away: i. e. for ever. The perpetuity of the law is constantly asserted in Jewish writings: cf. 4 Ezra ix. 36 f. 'Not a letter shall be abolished from the Law for ever' (Midrash, *Shemoth rabba*, i. 6), &c.

one jot or one tittle: 'Jot' = the Greek *iota*, the smallest letter in the Greek alphabet, substituted here for the Hebrew *vodh*, the smallest letter of the Hebrew alphabet 'Tittle' meant the stroke used to mark an abbreviation, and hence any small stroke or mark; the Greek word is usually explained as = 'horn',

law, till all things be accomplished. Whosoever there- 19
fore shall break one of these least commandments, and
shall teach men so, shall be called least in the kingdom
of heaven: but whosoever shall do and teach them,
he shall be called great in the kingdom of heaven.
[Q^M] For I say unto you, that except your righteousness 20
shall exceed *the righteousness* of the scribes and Pharisees,
ye shall in no wise enter into the kingdom of heaven.

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and is supposed to refer to the small projection which distinguishes certain Hebrew letters. It may, however, mean 'hook (letter)', i. e. the Hebrew letter *Waw*. Then the clause would run 'not one *yodh* or *waw*'. These vowel letters were often omitted in Hebrew and Aramaic texts (so Burkitt).

till all things be accomplished: not in Luke xvi. 17. Perhaps in its original context the clause meant 'till all the things concerning me be accomplished': see Introductory Note above.

19. This verse is absent from Luke. In its position here it seems clearly to be out of place: no commandments have been mentioned. At the same time it is probably a genuine saying of Jesus, and not 'a gloss'. The principle enunciated in it may be illustrated from Luke vi. 5 (Codex D—the words, almost certainly authentic, addressed by Jesus to the man working on the Sabbath day) and from Rom. xiv. 13-23. The higher righteousness would furnish a motive for the practice of the Law which no merely external authority could supply; cf. Luke xi. 41.

Whosoever therefore shall break, &c. To 'break' or rather 'relax' would be 'to show by example and teaching that a commandment was obsolete; "to fulfil" would be to show by example and teaching how to truly venerate the past. Both are needful services, but one is "least", the other "great"'. (Bacon.[1] The distinction between 'heavy' and 'light' commandments is recognized in the later Rabbinical literature. But there was certainly a rigid and fanatical school (? the Shammaite scribes) who refused to draw any distinction; cf. James ii. 10. For distinctions within the kingdom cf. Matt. xi. 11, xviii. 1 4. This distinction was also recognized in Rabbinical theology; see Dalman, *Words*, 113 f.

20. except your righteousness, &c This verse connects

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[1] 'Among these least commandments there is no mere empty, vain husk without a kernel to be thrown away. In each there is a divine thought, an imperishable idea which must come to its rights before the latter be allowed to perish.' Beyschlag (cited by Bacon, *ibid.*).

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in

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logically with verse 17, and forms a sort of text for the long sections (verses 21–48 and vi. 1–19) which follow, the former section dealing with the scribes, the latter with the Pharisees. The scribes, who were expert students and expounders of the Law, and also acted as judges, were not all members of the Pharisaic party; some were probably priests and adherents of the Sadducees. And even the Pharisaic scribes were divided into opposing 'schools', followers of Hillel and Shammai, of whom the latter were probably the dominant party at this time. The Pharisees were the orthodox party who professed to live in strict accordance with the Law. See further Introduction.

v. 21–48. *The 'higher righteousness' and the Law: five illustrations.* The section is derived, no doubt, from Q. Luke appears to have omitted it from his version of the 'sermon on the level place', in accordance with his tendency to minimize anti-Pharisaic controversy (see Oxford *Studies*, p. 70), though there are fragmentary parallels (verses 39 f., 42, 44, 48, parallel with Luke vi. 29 f., 27 f., 32–36).

21–22. *Thou shalt not murder.*

21. Ye have heard . . . to them of old time. 'In the past (and up till now) you always heard.' The people, who could not, in the mass, read, heard the Scriptures expounded by the scribes in the synagogues. Jesus is not here setting up a new Law to displace the old Mosaic one. The implicit reference throughout is to *the current interpretation of the old Law.* The contrast is between what the disciples have heard formerly as interpretation from the scribes, and what is now enunciated to them as the true interpretation by Jesus himself. If the Law is to be regarded as expressing the will of God, as in fact a divine revelation, then the supremely important thing to emphasize is the divine will and mind behind its enactments. And it was just this that was obscured and lost sight of in the legal and casuistic discussions of the scribes.

Thou shalt not kill: cf. Exod. xx. 13, Deut. v. 17.

but whosoever killeth . . . judgement, or the last words might be rendered 'liable to legal proceedings'. This sentence summarizes the traditional scribal interpretation and development of the original enactment. In the introductory part of each of the successive paragraphs that make up this section we meet with not mere citations from the letter of the Mosaic Law, but summaries of the current scribal teaching, based indeed upon the letter of the Law, but also developing it in a legal and casuistic manner. These scribal developments are only hinted at—they are rather

danger of the judgement: but I say unto you, that every 22
one who is angry with his brother shall be in danger of
the judgement; and whosoever shall say to his brother,
Raca, shall be in danger of the council; and whosoever
shall say, Thou fool, shall be in danger of the hell of fire.

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implied than fully stated. But this would be perfectly understood by the original readers. It is to be noticed that Jesus here refrains from using the formula, which he uses elsewhere in citing directly from Scripture: 'it is written' (iv. 4, 6, xi. 10, xxi 13) or 'have ye not read' (xxiv. 15).

22. but I say unto you, that every one who is angry, &c. (The addition 'without cause', *marg.*, though supported by strong manuscript authority, probably formed no part of the original utterance.) The true significance of the divine command is seen when it is applied to the underlying cause—anger. Since no court of justice could take cognizance of anger (apart from its overt expression in a criminous act) as a crime, 'judgement' can only mean here the divine judgement.

Raca: an expression of contempt not infrequent in Rabbinical literature: it is an Aramaic word = 'empty', and is here cited as a gross term of abuse, the employment of which by any one would render him liable for disciplinary action by the local court. 'Sanhedrin' ('Council') is not the great Sanhedrin which had its seat in Jerusalem, but the local court of discipline (cf. Matt. x. 17 = Mark xiii. 9) which met in the local synagogue.

whosoever shall say, Thou fool, &c. The word rendered 'fool' is a Greek word (*moros*), and may here be used simply as the Greek equivalent of the Aramaic word 'Raca' above.

in danger of the hell (*marg.* **Gehenna**) **of fire:** cf. xviii. 9, Mark ix. 43, Luke xii. 5, James iii. 6. 'Gehenna' (Heb. *gê Hinnōm*, i. e. 'Valley of Hinnom') was the name of a ravine on the west side of Jerusalem where the refuse of the city was burnt. Earlier it had been associated with the fire-worship of Molech, and ultimately the name became used as a symbolical designation of the place of future punishment. See further the Bible Dictionaries. According to the usual interpretation Jesus is supposed to be speaking of three examples of wickedness, graduated from lower to higher, with their appropriate punishments, viz. angry feelings punishable by the local court, *Raca* by the supreme court, and *More* ('Thou fool') by God. This is clearly wrong. The verse becomes coherent when it is recognized that 22 *b* gives a second antithesis. (Moreover it was said) whosoever shall call his brother Raca shall be answerable to the court, but I say, &c. Then 'judgement' in 22 a = divine judgement, and the

23 If therefore thou art offering thy gift at the altar, and
there rememberest that thy brother hath aught against
24 thee, leave there thy gift before the altar, and go thy way,
first be reconciled to thy brother, and then come and
25 offer thy gift. Agree with thine adversary quickly, whiles
thou art with him in the way; lest haply the adversary
deliver thee to the judge, and the judge deliver thee to
26 the officer, and thou be cast into prison. Verily I say
unto thee, Thou shalt by no means come out thence, till
thou have paid the last farthing.

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impossible idea that angry feelings were a punishable offence disappears. 'Jewish law was exceptionally severe against slander and libel. The new law surpasses even this' (Bacon).

v. 23–26. *The application of the principle illustrated.* Two illustrations are given in these verses of the principle that to harbour or indulge anger is sin. The appositeness of the first (verses 23–24) is not difficult to see. It is doubtful, however, whether the second (verses 25–26) is in its right place here. Bacon regards both *logia* as transferred by the editor from another context which, as regards the latter, is preserved in Luke (verses 25–26 = Luke xii. 58 f.).

23. If . . . thou art offering thy gift at the altar. The lay Israelite who offered a sacrifice or oblation brought his gift to the inner court of the Temple. Into this court he might only enter after certain conditions had been fulfilled (bathing, and change of garments; see Büchler in *JQR* xx (Jan. 1908), 335 ff.). It is implied that the offerer was at fault. It must be confessed that the illustration rather weakens the force of the preceding antithesis. Moreover, its background is the Temple and Jerusalem. Probably, therefore, verses 23–24 originally belonged to another context. They preserve a saying which was probably spoken in Judaea.

25–26. Cf. Luke xii. 54–59. This *logion*, as Bacon (*op. cit.*, p. 138) points out, is really 'a warning to impenitent Israel to be reconciled ere too late with its divine adversary, whose impending judgement is to be read in the signs of the times'. The original context is given in Luke.

25. Agree with thine adversary: 'agree' = *lit.* 'be favourably minded'—a peculiar expression in this context: Luke has 'be quit of him'. The 'adversary' is the injured party here, and no doubt the Law is meant.

Ye have heard that it was said, Thou shalt not commit 27
adultery: but I say unto you, that every one that looketh 28
on a woman to lust after her hath committed adultery
with her already in his heart. And if thy right eye 29
causeth thee to stumble, pluck it out, and cast it from
thee: for it is profitable for thee that one of thy members
should perish, and not thy whole body be cast into hell.
And if thy right hand causeth thee to stumble, cut it off, 30

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26. last farthing. This shows that an unpaid debt is in question. The *quadrans* was $\frac{1}{4}$ of an *as* (x. 25) and = about $\frac{5}{8}$ of a farthing: it was equal to two 'mites' (Mark xii. 42).

v. 27-28. *Adultery and impure thought.* On the varying order of the sixth and seventh commandments see note on xix. 18.

27. Thou shalt not commit adultery: cf. Exod. xx. 13, Deut. v. 17. Though no formal summary of the scribal interpretation follows, it is implied. For the scribes 'interpreted it of the act of adultery only, and that with a married woman' (Lightfoot, *ad loc.*).

28. but I say unto you, that every one that looketh, &c. The scribes 'legislated for actions, not for thoughts'. Lightfoot (*Horae, ad loc.*) cites some parallels to our Lord's saying here from Rabbinical sources. It should be noted that this teaching is on a higher plane than that of the tenth commandment, which merely regards a wife as part of a man's property which must not be 'coveted'.

v. 29-30. *Two illustrations: the right eye and hand.* These verses apparently contain another addition by the editor. In a fuller form the passage recurs in xviii. 8 f. (= Mark ix. 43-47), where *three* members are referred to (hand, *foot*, and eye) in a collection of sayings about 'occasions of stumbling'. Here the passage has been abbreviated, and the connexion of thought is 'rather than yield yourselves to lust, to which eye or hand may tempt you, lose the best member that you have' (McNeile).

29. right eye: 'right' transferred from hand to eye, the right hand being regarded as superior to the left. The eye ought to preserve a man from stumbling; if it fails in this respect it fails badly—*corruptio optimi pessima*, cf. vi. 23.

whole body be cast into hell: Jesus adopts the popular language about Gehenna in order to clothe his thought.

30. if thy right hand, &c. Lightfoot (*Horae, ad loc.*) cites a passage from the Talmud to illustrate the lustful use of the hand. Origen cited this passage to justify his act of self-mutilation.

and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole
31 body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an

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v. 31-32. *Divorce* (= Luke xvi. 18); cf Matt. xix. 9, Mark x. 11-12. It is noticeable that Luke xvi. 18 is immediately preceded by the saying about the permanence of the Law (Luke xvi. 17 = Matt. v. 18). Thus both statements stood in Q, but not, perhaps, in the Sermon.

31. It was said also: note the change of formula.

Whosoever shall put away his wife . . . divorcement. This probably represents a summary of the current scribal interpretation based upon Deut. xxiv. 1-3. The Deuteronomic enactment does not institute divorce, but treats it as a custom already in force, and 'lays down regulations tending to limit it and preclude its abuse' (Driver; see further his discussion of the passage). The later Rabbinical teachers carried the process still further, and added further restrictions (cf. *RWS*^{2}, pp. 317 ff.). Still, divorce was possible on various grounds, and in xix. 7 the Pharisees are represented as saying that it was specifically commanded by Moses.

32. but I say unto you, &c. Jesus emphatically declares that divorce is contrary to the spirit of the divine Law: 'plane Christus vetat divortium, Moyses autem permittit' (Tertullian, as cited by McNeile).

saving for the cause of fornication: the saving clause is absent from Mark and Luke (cf. also 1 Cor. vii. 10 f.). The word rendered 'fornication' (Gk. *porneia*) means 'unchastity', and has been variously interpreted as 'pre-nuptial' sin or adultery, committed by a woman after 'marriage'. The latter is the most widely accepted interpretation. It agrees with the view of the Shammaite school of Pharisees, who took the strict view and maintained that the only valid ground for divorce was adultery on the part of the wife.[1] It seems clear that the words formed no

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[1] The Shammaite view was based upon a particular reading of the Hebrew text of Deut. xxiv. 1. The two Hebrew words there rendered 'unseemly thing' were inverted and read 'a matter of unchastity' (Heb. *debar 'erwāh*), i.e. illicit sexual intercourse with another or adultery. It is curious that in this matter the first Gospel should side with the Shammaite school, which it otherwise fiercely attacks. See *Exp.*, July 1918, p. 60 f.

adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to them of old 33
time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear 34

part of the speech of Jesus.[1] His prohibition of divorce was absolute. They have been added by the editor, and no doubt reflect the current practice of the Palestinian Church, when he wrote. McNeile says: 'The Christian Church, with its authority to bind and loose (xvi. 19, xviii. 18), early made the exception to meet a pressing ethical need; and since the need has not ceased, the exception is valid to-day'. It seems clear, however, that the remarriage of either party is not sanctioned either by Jesus or the Church. See further Bp. Chase, *What did Christ teach about Divorce?* and Box and Gore, *Divorce in the N.T.* (1921), criticizing Charles, *The Teaching of the N.T. on Divorce* (1921).

v. 33–37. *Oaths.*

33. Thou shalt not forswear thyself, &c. This again probably summarizes the current scribal interpretation of such passages as Exod. xx. 7, Lev. xix. 12, Num. xxx. 2, Deut. xxiii. 21–23. 'Forswear' means 'break an oath', and the Jewish Law was directed to safeguarding its sanctity against the often frivolous and indiscriminate use of the oath that prevailed among Jews.

34. but I say unto you, Swear not at all. Jesus does not abrogate or modify the law: he simply goes behind it, pointing to the better way, and laying down a general principle. Whether in practice limitations on the general principle should be necessary must be left for the legislative power of the Church. One is reminded of the Essene abstinence from oaths, except at the solemn initiation into the order (see Josephus, *B. J.* ii. 8. 6 f.) It has been held by high authority (Irenaeus, Origen, Chrysostom,

[1] 'The words . . . are certainly a gloss. . . . The position taken by Jesus is the same as in the request to arbitrate (Luke xii. 13). He refuses to occupy the seat of the lawgiver or magistrate in the imperfect conditions of the world. No fault is found with Moses for the enactment necessitated by the hardness of men's hearts (wrong social and moral conditions). Only this legislation, whose aim is simply to make the best of things as they are in the interest of the family and home, is not to be confounded with the ideal standard of the kingdom of God, of which Jesus finds the pattern in the utterance of the Creator to the unfallen pair in Paradise. . . . The exception transforms the principle into a rule . . . . It is as much out of place in Matt. v. 32 as it would be in Genesis ii. 24.' (Bacon, *Sermon on the Mount*, p. 177 f.)

not at all; neither by the heaven, for it is the throne of
35 God; nor by the earth, for it is the footstool of his feet;
nor by Jerusalem, for it is the city of the great King.
36 Neither shalt thou swear by thy head, for thou canst not
37 make one hair white or black. But let your speech be,

Jerome, and later interpreters) that his injunction forbids all oaths to Christians (so also the Anabaptists and Quakers). But Paul certainly cannot have regarded oaths as sinful (cf. 1 Thess. v. 27), and the same is true of other N.T. writers (cf. Heb. vi. 13, 17, Rev. x. 6).

neither by the heaven . . . throne of God: 'Heaven' here means the heavenly world, and is not used as a substitute for the divine name. In the Mishnah (*Shebuoth* iv. 13) such oaths are said not to be binding upon witnesses. Jesus here says that it is impossible to separate between such terms and God Himself. If Jesus is denouncing thoughtless and frivolous oaths, the implication would seem to be that an oath reverently taken in solemn form is not disallowed. But such should be reserved for rare and strictly necessary occasions.

earth . . . footstool: For the phraseology (heaven, throne; earth, footstool) cf. Isa. lxvi. 1.

nor by Jerusalem, &c.: *lit.* 'nor *towards* Jerusalem'. According to a Rabbinical authority cited in the Tosephta of *Nedarim*, i. (see Lightfoot on this passage) it is said that a vow made 'by Jerusalem' is nothing unless it is made 'towards Jerusalem' (i. e. in the direction of the holy city). For 'the city of the Great King' cf. Ps. xlviii. 2.

36. by thy head: A not uncommon oath ran 'by the life of thy head' (cf. *Sanh.* iii. 2). For the latter part of the verse cf. x. 30.

37. But let your speech be, Yea, yea, &c. According to T. B. *Sanh.* 36 *a* the double affirmative (or negative) amounted to an oath. Unnecessary emphasis is out of keeping with the spirit of Jesus's words. A possible rendering of the text would be: 'Let your word Yea be (really) Yea, and your Nay nay'; cf. James v. 12, where this saying of our Lord seems to be quoted, and is given in a form that supports this rendering. The Midrash *Ruth rabba* (on iii. 16) reports a saying that runs: 'In the case of the righteous their Yea is yea, and nay nay' (cited by Wünsche).[1] For the whole section (verses 33–37) see the sug-

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[1] For the whole passage cf. the striking parallel from *The Secrets of Enoch* (ed. Charles), xlix. 1: 'For I swear to you my children: but I will not swear by a single oath, neither by heaven, nor by earth,

Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*.

Ye have heard that it was said, An eye for an eye, and 38
a tooth for a tooth: but I say unto you, Resist not him 39

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gestive comment in Allen (*ICC, ad loc.*). He thinks it probable 'that the editor has adapted words, traditionally ascribed to Christ (verses 34–37), to this context by providing for them an artificial antithesis from the Old Testament (verse 33). Leaving verse 33 out of account, the meaning will be that Christ's disciples should avoid as far as possible the use of unnecessarily strong expressions of affirmation. The Jews avoided swearing by the divine name and used equivalents for it. The Christian disciple should avoid these. For him Yes and No should be sufficient.'

v. 38–42. *The lex talionis reviewed* (cf. Luke vi. 29 f.).

38. An eye for an eye, and a tooth for a tooth. The quotation occurs in Exod. xxi. 24, Deut. xix. 21, Lev. xxiv. 20. No doubt in its original intention this enactment, like the law of divorce, was 'restrictive rather than permissive'. But in the time of Jesus this formula had become the watchword of conservative and reactionary schools. The literal interpretation of the precept was championed by the Shammaites and Sadducees against the milder one of the Hillelites which allowed money compensation as an equivalent. It is a curious fact that in the Book of Jubilees there is a violent polemic against any such compensation being allowed for any cases of homicide (xxi. 19 f.). It enforces the maxim 'blood for blood'.

What our Lord here criticizes is not the enactment of the Mosaic Law as such—which in its original intention was a humane limitation of the ferocious law of blood-revenge—but the perversion of it by certain scribal schools, who insisted (in theory at any rate) upon its literal interpretation against more humane modifications. He lays down in antithesis a general principle which ought to guide the individual disciple: 'hate of hate and scorn of scorn'. The principle is primarily one that applies to the individual disciple; it is not directly concerned with the system of legal justice, which must be enforced in the interests of society, but it aims at the elimination of all vindictiveness and revenge, even on the part of the party who is wronged.

39. Resist not him that is evil: or (Bacon) 'Resist not the

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nor by any other creature which God made. God said, There is no swearing in me, nor injustice, but truth. If there be no truth in men, let them swear by a word, yea, yea, or nay, nay.' For further illustrations see Charles's notes.

that is evil: but whosoever smiteth thee on thy right
40 cheek, turn to him the other also. And if any man
would go to law with thee, and take away thy coat, let
41 him have thy cloke also. And whosoever shall compel

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violent'. Commentators are divided between the interpretation 'evil one' (i. e. either 'evil man' or 'the Devil') and 'evil' (neuter = abstract). The R.V. adopts the former, A.V. the latter. The doctrine of non-resistance is here laid down in its most absolute form. Jesus is enunciating a general principle, which is illustrated in the examples that follow. The effective method, and the essentially Christian method, of withstanding evil is not by violent means, but by moral and spiritual ones. How this principle is to be reconciled with the claims of the State upon the individual Christian, who is one of its citizens, cannot be discussed here. But the absolute and ultimate truth of the principle laid down by Jesus is clear to the Christian conscience, and, in the larger sense, has been constantly vindicated in history.

whosoever smiteth thee on thy right cheek. This and the following clauses are arranged so as to form an anti-climax: 'acts of violence (39 b), legal proceedings (40), official demands (41), simple requests (42)'. This clause (39 b) = Luke vi. 29 a. Luke omits 'right'.

40. And if any man would go to law with thee, &c. Luke omits the reference to legal proceedings, but retains the rest of the verse (= Luke vi. 29 b). The individual Christian is not to retaliate for personal wrong even through the arm of the law. The matter is regarded from the individual point of view, not from that of social justice. Bacon renders: 'And if any would sue thee'.

and take away thy coat . . . cloke also: i. e. show himself a merciless creditor. In the Mosaic Law the retention of the garment over night by a creditor is forbidden; cf. Exod. xxii. 26–27; Deut. xxiv. 10–13. The word rendered 'coat' means the tunic, a long close-fitting under-garment worn in Palestine with a girdle; the 'cloke' was a full and flowing outer garment worn over the 'coat'; it was often used as a covering by night and was more valuable than the 'coat'; see Hastings's *DB*, s.v. 'Dress'. Cf. the injunction in x. 10.

41. And whosoever shall compel thee, &c. The word rendered 'compel' is of Persian origin; the cognate noun denotes the mounted couriers who conveyed the royal messages (cf. Herodotus viii. 98). Here the verb has the general meaning of forced service. Hatch (*Essays in Bibl. Greek*, p. 37) thinks it means 'to compel a person to carry baggage'.

thee to go one mile, go with him twain. Give to him 42
that asketh thee, and from him that would borrow of
thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy 43
neighbour, and hate thine enemy: but I say unto you, 44
Love your enemies, and pray for them that persecute
you; that ye may be sons of your Father which is in 45

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one mile: i. e. a Roman mile (about 1,600 yards).

42. Give to him that asketh thee, &c.: cf. Luke vi. 30. 'Neither beggar nor borrower is to be refused'. For 'would borrow' Luke substitutes 'him that taketh away thy goods', i.e. naked robbery. While the maxim seems to sanction indiscriminate almsgiving, it really has a wider application. Here again it is to be remembered that Jesus is laying down a principle, which can be applied in many ways, but is not to be regarded as a rule.

v. 43–48. *The Christian principle of love* (= Luke vi. 27 f., 32–36; Luke has no parallel to verse 43).

43. Ye have heard that it was said . . . love thy neighbour . . . enemy. The opening words ('Thou shalt love thy neighbour') occur in Lev. xix. 18, where 'neighbour' means fellow-Israelite. The whole clause 'Thou shalt love thy neighbour *and hate thine enemy*' clearly has in view some current scribal interpretation. This is more particularly represented by the additional words '*and hate thine enemy*'. These form, of course, no part of the written Torah. McNeile (*ad loc.*) says the clause 'is an inference which the Rabbis might draw from such passages as Deut. xxiii. 4–7 [English 3–6]'; and Bacon remarks that 'it is a Semitic method of emphasizing a distinction (cf. Matt. x. 37 = Luke xiv. 26)'. But it certainly does not correctly represent the later Rabbinical teaching. It probably does, however, reflect the spirit of some contemporary Shammaites, who were fanatical and bigoted in their attitude towards opponents, and later took the lead with the Zealots in uncompromising and passionate hatred of Rome. See further Box in *Exp.*, July 1918, p. 62.

44. Love your enemies . . . persecute you. Cf. Luke vi. 27. 'Enemies' may be taken to include all categories, private, national, religious. 'Persecutors', i.e. religious persecutors.

45. that ye may be (better, become) **sons of your Father,** &c. The 'sons' of God must be God-like, partaking of the Father's character. The term 'Father' used of God is a favourite one with Jesus. It occurs no less than sixteen times in the Sermon on the Mount. The sonship is to be realized now.

heaven: for he maketh his sun to rise on the evil and
the good, and sendeth rain on the just and the unjust.
46 For if ye love them that love you, what reward have ye?
47 do not even the publicans the same? And if ye salute
your brethren only, what do ye more *than others*? do not
48 even the Gentiles the same? Ye therefore shall be perfect,
as your heavenly Father is perfect.

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for he maketh his sun to rise, &c. This illustration shows how the divine beneficence runs directly counter to the narrow sentiment expressed in 'hate thine enemy' (verse 43). Parallels to the idea expressed exist in pagan literature; a striking one in Seneca (*De benef.* iv. 26) runs: 'If you would imitate God be gracious to the ungracious; for the sun shines on the wicked, and the sea is open to pirates.'

sendeth rain on the just and the unjust. A saying reported in the name of R. Abbuhu (*Ta'anith* 7 b) runs: 'The day on which it has rained is greater than the resurrection of the dead, for the latter is only for the righteous, the rain, however, is for righteous and ungodly alike.'

46. what reward have ye? The missed reward is to become God-like. Luke (vi. 35) expresses this more explicitly—'and your reward shall be great, and ye shall be sons of the Most High'.

do not even the publicans, &c. For 'publicans' Luke has 'sinners'. The people intended by 'publicans' were the customs officers, a much-despised class, not the officers called *publicani* by the Romans. See further on x. 3.

47. And if ye salute your brethren only, &c. 'Brethren' as opposed to Gentiles can only mean 'fellow Jews'. Salutations play a great part in Oriental life, and are frequently referred to in Scripture. See the subject discussed in an interesting way in Kitto, *Biblical Cyclopaedia*, s.v. 'Salutation'.

48. Ye therefore shall be perfect, &c. Cf. Deut. xviii. 13. 'Perfect' has a deeper meaning than in the O.T. There it connotes an upright life, free from moral lapse, and can be used of the 'righteous' man, such as Noah (Gen. vi. 9) or Job (Job i. 1). 'Here the context defines it as perfection in love which seeks the good of all men' (Allen), not merely of one's neighbour in the narrow sense of the word. For the *imitatio Dei* in Rabbinical literature, see Schechter, *Aspects*, 199-202.

vi. 1–18. TRUE RIGHTEOUSNESS, A CONTRAST BETWEEN THE SPIRITUAL AND EXTERNAL; WITH A DIGRESSION ON PRAYER. The whole of this material is probably derived from Q; but Matthew

Take heed that ye do not your righteousness before 6
men, to be seen of them: else ye have no reward with
your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet 2
before thee, as the hypocrites do in the synagogues and

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seems to have transferred the section on Prayer from its true position, which is more appropriately preserved in Luke xi. 2-4, to its present context. The three acts of piety dealt with in verses 2-6 and 16-18 are the almsgiving, prayer, and fasting of the 'hypocrites'—the 'hypocrites' in question being the hypocritical section of the Pharisaic party. What is here in view represents the degenerate form of the watchwords of Pharisaic piety, 'righteousness, prayer, and repentance', which had been hardened into mere external formalities by some of the Pharisaic disciples of the scribes of the School of Shammai.

1. This verse states the theme, and forms the introduction to the following section. It gives utterance to a general warning.

that ye do not your righteousness, &c. The verse describes the external righteousness which marked certain prominent sections of the Pharisaic party. This externality is expressed by the use of the verb 'do'. For 'righteousness' (cf. v. 20) there is a variant reading here 'alms', which (in its Greek form) often represents the Hebrew word for 'righteousness' in the LXX. The true 'righteousness' is to be practised without ostentation, which is the essence of hypocrisy.

vi. 2-4. *Almsgiving.*

2. When therefore thou doest alms: Jesus does not say that almsgiving is unimportant; on the contrary he assumes that the disciples practise it. It had become one of the characteristic marks of Jewish piety. As is well known, its practice is strongly urged in the Book of Tobit: 'Good is prayer, with fasting, almsgiving, and righteousness. Almsgiving doth deliver from death, and shall purge away all sin.'

sound not a trumpet before thee, as the hypocrites, &c. Büchler (*JThS*, January 1909, 266 ff.) suggests that a reference is implicit in this passage to the custom of sounding trumpets on the occasions of public fasting in times of drought. On these days of public fasting services were held in the street or market place (*Ta'anith* ii. 1 f.) to pray for rain. On these occasions the ram's horn (*shofar*) was blown after each of the six additional benedictions at the end of the prayers; and on such days it was well understood that the practice of almsgiving was an indispensable accompaniment as a mark of piety. This explanation

in the streets, that they may have glory of men. Verily
3 I say unto you, They have received their reward. But
when thou doest alms, let not thy left hand know what
4 thy right hand doeth: that thine alms may be in secret:
and thy Father which seeth in secret shall recompense
thee.

5 And when ye pray, ye shall not be as the hypocrites:
for they love to stand and pray in the synagogues and in

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affords an admirable background for the section as a whole. By most commentators the phrase about sounding a trumpet has been understood metaphorically. It is much more pointed if it can be explained as literal.

The term 'hypocrites', it is to be noticed, is applied throughout this section to the *Pharisees* (not to the scribes of the previous section; on Matt. xxiii, where it is applied apparently to both indiscriminately, see notes). It was certain sections of the Pharisees, who by their ostentatious display of piety specially deserved the designation, to whom the term was applied; cf. xv. 7, xxii. 18. The danger of such hypocrisy has been admitted by Jewish writers, and in an often-quoted passage of the Talmud (T. J. *Berakoth*, ix. 14 *b*) the Pharisees are divided into seven classes, to five of which the epithet 'hypocrites' would not be out of place (see *Enc. Bibl.* iv. col. 4325).

have received their reward to the full; cf Luke vi. 24. The corresponding Greek word occurs in the papyri in the sense of 'a receipt' (commercial).

3. let not thy left hand know, &c. Secret almsgiving, practised by the Essenes, was often inculcated by the later Rabbis. A saying reported in the name of R. Hiyya bar Abba runs: 'The giver ought not to know to whom he is giving, and the receiver ought not to know from whom he receives' (T.B. *Baba bathra*, 10 *b*). Bacon suggests there may be an allusion to the Pharisees' ostentatious passing of the coin from one hand to the other.

4. shall recompense thee—in the coming kingdom: 'openly' added in some texts here and in verse 6 is a gloss, though it correctly expresses the thought.

vi. 5–6. *Prayer.*

5. they love to stand and pray, &c. Standing was the usual attitude for prayer; and one of the names given to the great prayer known as 'the Eighteen Blessings' was 'Amidah', which means 'standing'. The most solemn parts of the Jewish Liturgy were always recited in this position. In the time of Jesus there was

the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner 6
chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain 7
repetitions, as the Gentiles do: for they think that they

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no professional leader in prayer at the synagogue services, but the duty was undertaken by a member of the congregation ('the messenger of the congregation' or 'Angel of the Church') who stood in front of the chest (or 'ark') containing the Scrolls of the Law, for this purpose: standing in 'the corners of the streets' to pray has been explained above in connexion with the services of the public fast.

6. enter into thy inner chamber . . . pray: a reminiscence of Isa. xxvi. 20 (an apocalyptic passage), with 'pray' substituted for 'hide'. 'Chamber' may here be figurative (cf. xxiv. 26).

7–15. SOME APPENDED SAYINGS ON PRAYER TOGETHER WITH THE LORD'S PRAYER. The matter contained in these verses has been added by Matthew to the Sermon. The whole is, no doubt, derived from Q. The saying in verses 14–15 is given by Matthew himself in its original context in xviii. 21–33, while verses 9–13 (the Lord's Prayer) occur in a simpler form in Luke xi. 2–4 as part of a great discourse on Prayer. The original paragraph on Prayer in the Sermon ended at verse 6, and the proper sequel is verse 16.

7–8. *Saying directed against verbosity in Prayer.*

7. use not vain repetitions, &c. The meaning of the Greek word (*battologein*) is uncertain. It has been connected with a word meaning 'to stutter', and hence 'to utter meaningless sounds'. The Sinaitic Syriac renders 'do not be saying idle things', and this may really represent the Aramaic original. In any case the rendering 'use not vain repetitions' is very doubtful. The declaration is directed not against Pharisaic, but heathen methods of prayer ('as the Gentiles do'). Possibly the Greek verb was connected with *battalos*, the nickname given to Demosthenes, which may mean 'the gabbler' because 'of the torrent of words at his command' (Moulton-Milligan, *Vocab. s.v.*), which fits in well with the explanatory 'much speaking' at the end of the sentence. In this case the *logion* is directed against mere prolixity in prayer. The brevity and simplicity of the pattern prayer that follows affords an excellent illustration of what is aimed at. Bacon renders 'babble not by rote'.

8 shall be heard for their much speaking. Be not there-
fore like unto them: for your Father knoweth what
9 things ye have need of, before ye ask him. After this

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for their much speaking: 'Absit ab oratione multa locutio, sed non desit multa precatio' (Augustine, *Ep.* 130, cited by McNeile).

8. for your Father knoweth what things ye have need of, &c. Prayer is necessary on man's account, not on God's. God will not force his gifts on unwilling children. If the children desire the gift they will ask. 'Ask, and ye shall receive.'

vi. 9–13. *The Lord's Prayer* (= Luke xi. 2–4). The prayer that follows is given in a rather shorter form in Luke (five clauses). Matthew's form, if the doxology be included, will contain seven clauses. Most moderns regard Luke's as nearer to the original form of the Prayer. Luke, it is urged, could not have omitted the clauses, had the longer form been known to him; while 'the tendency of liturgical formulas is towards enrichment rather than abbreviation' (McNeile). But the validity of this conclusion is at least doubtful. If anything is certain, it is that the Prayer is constructed in Jewish form, and is Jewish in phraseology. A daily prayer consisting of seven clauses, and combining the element of (*a*) praise, (*b*) prayer or petition, (*c*) thanksgiving or doxology, would be in accordance with Jewish usage and ideas (cf. Ps. cxix. 164). On the other hand, the omissions in Luke are susceptible of explanation. See G. Klein's important article in *ZNTW* vii (1906), pp. 34 ff. It is important to recognize that the Prayer is essentially eschatological in character, like the Jewish *Kaddish*, with which it has many affinities. See further on this point Introduction, p. 43.

The Lord's Prayer has been the subject of many special studies, both ancient (patristic) and modern. Of the former the famous treatise of Augustine is, perhaps, the best known (a good English edition by Archbishop Trench). Of modern monographs the following may be mentioned: Bishop Chase, *The Lord's Prayer in the Early Church*; Dibelius, *Das Vaterunser*; Walther, *Geschichte d. gr. Vaterunserexegese.* On its liturgical use see Scudamore, *Not. Euch.*[2] 380 f and 654 ff.; and see two articles in *DCG* ii. 57 ff.

9. After this manner therefore pray ye. A short summary in the form of a model-prayer is provided for the disciples. Jesus intends that the prayers used by his disciples shall conform to this model. Similar summaries have been used by Jews, e.g. the 'Habinenu', which is an abridged form of the middle thirteen paragraphs of the 'Eighteen Blessings' (see *JE*, s. v. *Habinenu*). The *Didache* (c. viii) gives the Prayer almost exactly in the

manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. 10

Matthean form, and then adds: 'thrice in the day thus pray ye' (corresponding to the Jewish three hours of prayer).

Our Father which art in heaven. Luke has 'Father' only. The Aram. equivalent is 'Abba', which was used by Jesus in his own petitions to God (xi. 25 f., xxvi. 39, 42; Luke xxiii. 34, 46), and was in use in the early Church (Rom. viii. 15; Gal. iv. 6). 'Our Father' occurs in some of the early parts of the Jewish liturgy (also 'Our Father, our King'); but the form commonly employed was 'Our (your, my) Father which is in heaven' (thus making it clear that God is referred to); and it is this form that, according to Matthew, Jesus enjoined on his disciples. Matthew is probably right in giving this form in the model-prayer. See Dalman, *Words*, 190 f. The plural form of address is in accordance with Jewish usage; cf. T. B. *Berakoth* 30 *a*: 'A man should always unite himself with the community [in prayer]'—even when he is praying alone.

Hallowed be thy name: according to Jewish usage prayers must begin with the element of praise, not petition (T. B. *Berak.* 31 *a*), and must contain a mention of the divine name and the divine kingdom (*Ber.* 29 *b*).

10. Thy kingdom come. Both this and the previous clause have a striking parallel in the old Aramaic prayer of the synagogue liturgy known as *Kaddish*. *Magnified and sanctified be his great Name in the world which he hath created according to his will. May he establish his Kingdom during your life and during your days and during the life of all the House of Israel, and say ye Amen.* Here, as in the Lord's Prayer, the sanctification of the divine Name means the recognition and reverence of the true God throughout the whole world; and this consummation in turn depends upon the speedy advent of God's Kingdom, i. e. the visible triumph of the rule of God. The underlying ideas are essentially eschatological, and in fact reflect the influence of such passages as Ezek. xxxvi. 23, xxxviii. 23, which belong to the great eschatological section of Ezekiel (xxxvi–xxxviii), and form an excellent commentary on the Prayer. The *Kaddish* may, in fact, be regarded as a compendious expression of eschatological doctrine.

[For *Hallowed be Thy name* there existed an early variant, known to Tertullian (*adv. Marcion* ix. 26) and to Gregory of Nyssa, which ran: *Let thy holy Spirit come upon us and cleanse us* (cf. Ezek. xxxvi. 25–26). See Klein's interesting discussion of this point (*op. cit. ibid.*). He thinks the clause represents the standpoint of the Baptist, for whom the outpouring of the Spirit was something still future (to come with the advent of the Messiah),

11 Thy will be done, as in heaven, so on earth. Give us
12 this day our daily bread. And forgive us our debts, as

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whereas the experience of Pentecost made such to the Christian disciples a present experience. To such, a petition for the gift of the holy Spirit, who had already been given to them, would be meaningless.]

Thy will be done: absent from Luke. The fulfilment of the divine will on earth, as in heaven, is a correlative of the coming of the Kingdom. The following prayer of R. Eliezer [b. Hyrcanus, *c.* 90–130 A.D.] may be cited as a Jewish parallel: *Do Thy will, O God, in heaven above, and bestow tranquillity of spirit on those who fear thee below, and what is good in thine own sight do. Blessed art thou, O Lord, who hearest prayer* (T.B. *Berak.* 29 *b*).

as in heaven, so on earth: cf. Ps. cxxxv. 6. This line may appropriately be understood as qualifying the three petitions which precede, and thus bringing out new eschatological significance. It was a fundamental idea of Jewish apocalyptic that the peace and harmony which reflect the divine will, and prevail in heaven, should, in the blessed time when the kingdom was realized, descend to earth: cf. Luke ii. 14 and the last clause of the *Kaddish*: *May he who maketh peace in the heavenly heights—may he make peace for us and all Israel.*

11. Give us this day our daily bread. The Greek word rendered 'daily' is difficult; in fact it is unexampled in the whole range of Greek literature. The generally accepted explanation is that it means 'for the coming [day]'. 'In liturgical use "bread for the coming day" could denote either "bread for the day then in progress" or "bread for the morrow", according as the Prayer was used in the morning or in the evening' (McNeile). The word occurs in both versions of the Prayer, and in each an explanatory addition has been made, in Matthew 'this day', in Luke 'day by day'. Not improbably the source of the passage is Exod. xvi. 4, where in the account of the giving of the manna it is said: 'the people shall go out and gather *a day's portion every day*' (Heb. *dĕbar yôm bĕyômô*). As Klein points out, two different interpretations of this passage are given in *Mekilta, ad loc.* According to one (R. Eleazar of Modim) the phrase refers to the present day (so Matthew). He continues: *The man who has* (sufficient) *to eat to-day, and asks, 'What shall I eat to-morrow?' belongs to those of little faith, for it* [the Scripture] *proceeds* (*with the words*) *'that I may prove them'*. On the other hand, R. Joshua interpreted the words to mean that a man should gather from one day to another (= Luke's 'day by day'). A similar difference seems to have divided the schools of Hillel and Shammai (*Beṣa* 16 *a*). Thus the two evangelists represent

we also have forgiven our debtors. And bring us not 13

two interpretations: Matthew ('this day') agreeing with R. Eleazar and the school of Hillel, and Luke ('day by day') with R. Joshua and the school of Shammai. For Matthew's interpretation cf. vi. 34 ('Be not mindful for the morrow', &c.), which is not represented in Luke, but clearly reflects the mind of Jesus.

The petition is of supreme importance as showing that man's material needs should be included in prayer. Augustine interpreted it thus: 'Whatever is needful for body and soul in this life is included in *daily bread*'; cf. 'daily food', Jas. ii. 15; 'the food that is needful', Prov. xxx. 8. The Syriac (Curetonian) has here 'our continual bread of the day' (Luke, 'the continual bread of every day'). Jerome's rendering here, 'panem nostrum *superstantialem*', opened the way for a sacramental exegesis. In Luke he adopts the Old Latin 'panem nostrum *cotidianum*', whence our 'daily' is derived. See further Nestle's article in *DCG* ('Lord's Prayer').

12. forgive us our debts, &c. Luke has 'sins', which may be an exegetical substitute for 'debts' (see Oxford *Studies*, 303). In Jewish parlance 'sins' were 'debts'; cf. xxiii. 16; Luke xiii. 4 ('offenders' *lit.* 'debtors'). In the Targums the Aramaic word for 'debt' (*ḥôbā*) is often used for 'sin' or 'transgression' (cf. Gen. xx. 9, xxxi. 36); but the Greek word here used always means a literal debt elsewhere in the LXX and N.T. (in the latter only again in Rom. iv. 4). Here the thought, which is thoroughly Jewish, seems to be, a man can only hope for the divine forgiveness (of sin) if he has first bridged the gulf that divides himself from his fellow-man by making amends for the wrong done to his neighbour. This is the rule laid down in the Mishnah, *Yoma*, viii. 9: 'Transgressions between man and his neighbour the day of atonement does not expiate until his companion be reconciled'; cf. Matt. vi. 14 f.; Mark xi. 25; Matt. v. 23 f.

as we also have forgiven our debtors: Luke, 'for we ourselves also forgive every one that is indebted to us': Syr. (Cur.) here, 'so that we also may forgive'. The Aramaic original, which will account for all these variations, must have been a participle = 'because we also forgive'. It must in any case give the ground for the petition (see previous note), and the sense intended can hardly include a future.

13. And bring us not: the literal translation of the original Aram. is probably 'and cause us not to enter', the causative having a permissive force ('allow to enter'); cf. xxvi. 41; Mark xiv. 38; Luke xxii. 40, 46. God does not tempt man to evil (Jas. i. 13), but His providence permits trial to all (Heb. iv. 15).

14 into temptation, but deliver us from the evil *one*. For if ye forgive men their trespasses, your heavenly Father

Man's susceptibility to good influences implies that to evil influences also.

into temptation: 'temptation' includes 'trial' (cf. Luke xxii. 28; 1 Pet. iv. 12). 'All trial is of doubtful issue, and may therefore naturally and innocently be shrunk from, even by those who may know that the result may be good confirmation in faith and virtue' (Bruce). Those who have withstood the trial are 'blessed' (v. 10), but our Lord himself recognized that 'the flesh is weak' (xxvi. 41). Perhaps 'temptation' here has the more specific eschatological sense, meaning the fiery trial that is about to usher in the End (cf. 2 Pet. ii. 9).

but deliver us from the evil one. This clause is absent from Luke but is probably original. The gender of the word rendered 'evil one' is uncertain; it may be neuter ('from evil'). Klein understands 'evil' here to mean 'the evil impulse' (Heb. *yeṣer hā-raʿ*) of Rabbinic theology: the evil *yeṣer* has power over the weak flesh (cf. Matt. xxvi. 41); hence the clause would mean: 'Free us altogether from the power of the evil *yēṣer*, so that it have no more dominion over us'. But, perhaps, this is rather too abstract for an eschatological context, and 'evil one' may be meant. With the two clauses compare the Prayer used in the morning service of the synagogue: *O lead us not into the power of sin, or of transgression, or of iniquity, or of temptation, or of scorn; let not the evil inclination (yeṣer hā-raʿ) have sway over us; keep us from a bad man, and a bad companion*, &c. (Singer, p. 7: original source, T.B. *Berakoth* 16*b*). It seems clear in any case that the clause as given in Matthew ('but deliver us from evil') is original.

the Doxology. Here, in some manuscripts, but not the best authorities, follows the Doxology (cf. A.V. 'For thine is the kingdom, the power, and the glory, for ever. Amen'). It is absent from Luke altogether (no manuscripts adding it there), and is clearly a liturgical addition. It may be argued, however, that though not strictly a part of the Prayer, as given in Matthew, yet it was intended to be used with it. As Dr. C. Taylor (*Teaching of the Twelve Apostles*, p. 67 f.) says: 'that the Lord's Prayer should stand without *Amen* or doxology in manuscripts of the New Testament does not show that it was to be used without either, but merely points to the fact that they do not belong to that prayer in particular . . . At whatever time the doxology was first written down, it may have been in congregational use long before.'[1]

[1] Klein points out that it would be contrary to Jewish feeling and

will also forgive you. But if ye forgive not men their 15
trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of 16

It is to be noted that in the *Didache* (viii) the form of the doxology given is: 'For thine is the power and the glory for ever', no mention being made of the kingdom. This omission may be defended on the ground that the second petition is for the coming of the kingdom, and consequently further mention was unnecessary. For other forms cf. Chase, *op. cit.* Similar doxologies are given in 1 Chron. xxix. 11; Ps. cxlv. 11 f. Cf. also 2 Tim. iv. 18.

vi. 14–15. Absent from Luke. Cf. Mark xi. 25. A good parallel to verses 12, 14, 15 is Ecclus. xxviii. 2–5.

vi. 16–17. *Fasting.* This section forms the sequel to verse 6.

16. when ye fast: fasting is here taken for granted. Private fasting was undoubtedly practised in (and before) the time of Jesus; cf. Ps. Sol. iii. 8, 9 ('with fasting he [the righteous man] afflicteth his soul'). From Luke xviii. 12 it has been inferred that the Pharisees fasted every Monday and Thursday. But in any case this must have been exceptional, and Büchler suggests (*JThS* x. 268) that the reference is to 'the exceptional fasts during October–November, when severe pietists fasted on Mondays and Thursdays if the rain failed'. According to the same scholar the *Didache* (viii. 1)[1] 'has the same autumn fasts in mind'. This, perhaps, is not wholly convincing. It is true, however, that private fasts became much more common at a later time, especially after the fall of Jerusalem in 70 A.D. when, as Dr. Kohler (*JE* ii. 167) observes, 'a veritable wave of asceticism swept over the people'. Jesus defended the abstinence of his own disciples from fasting while he was with them (ix. 14 ff.).

Jewish ideas to close the Prayer with 'evil'. This principle operated at a very early period. As the rest of the Prayer is constructed according to the recognized Jewish scheme (first praise of God, second requests, to be concluded with a thanksgiving or Doxology) it is only natural to suppose that a Doxology was intended to follow from the first. The latter, borrowed from 1 Chron. xxix. 11, Klein thinks may go back to Jesus himself. The Prayer, as the use of the plural shows (*Our* Father), was intended from the first to be regarded as a model for congregational use, and as such would be constructed according to regular standards.

[1] The passage in the *Didache* runs as follows: *But let not your fasts be with the hypocrites; for they fast on the second day of the week and on the fifth; but ye shall fast the fourth day and the Preparation.*

a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, 17 They have received their reward. But thou, when thou 18 fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves

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of a sad countenance: cf Dan. i. 10 (in connexion with fasting). The same Greek word is used in Luke xxiv. 17.

for they disfigure their faces, &c., i.e. by ashes, or by leaving face and head unwashed and unkempt. In the later Jewish Code *Shulhan 'Aruk* such ostentatious fasting is condemned 'he who fasts and makes a display of himself to others, to boast of his fasting, is punished for this' (see Abrahams, *Studies*, 125).

17. anoint thy head, and wash thy face: as at a feast. Cf. Luke vii. 44, 46; Ps. civ. 15. See also Dan. i. 15. In the *Test. of Joseph* (iii. 4) the patriarch says: 'I fasted in those seven years and I appeared unto the Egyptians as one living delicately, for they that fast for God's sake receive beauty of face' (cited by Abrahams, *ibid.*).

vi. 19–30. *Earthly and heavenly riches.* Here sections have been collected and inserted by Matthew in the Sermon which originally had other connexions. Verses 19–21 = Luke xii. 33 f.; verses 22–23 = Luke xi. 34–36 (the single eye'; verse 24 (the single service) = Luke xvii. 13; verses 25–34 (earthly anxiety' = Luke xii. 22–31. For a discussion of the mutual relationship see Bacon, *Sermon on the Mount*, pp. 60 ff. Luke's discourse on earthly and heavenly wealth is contained in Luke xii. 13–34.

vi. 19–21. *Treasure* (Luke xii. 33 f.). The theme here pursued was, perhaps, suggested by the thought of the heavenly reward in verses 1–6, 16–18. There is a good section in Abrahams, *Studies*, on *Poverty and Wealth* (xiv).

19. Lay not up for yourselves treasures upon the earth, &c. The rhythm and balance of the clauses are thoroughly Hebraic, and no doubt original. Luke (xii. 33) differs considerably here from Matthew (see the commentary on Luke, *ad loc.*).

where moth and rust, &c. This verse gives a vivid picture of the oriental method of accumulating wealth in kind (garments

break through and steal: but lay up for yourselves 20
treasures in heaven, where neither moth nor rust doth
consume, and where thieves do not break through nor
steal: for where thy treasure is, there will thy heart be 21
also. The lamp of the body is the eye: if therefore 22
thine eye be single, thy whole body shall be full of

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and produce). Cf. Jas. v. 3. The word rendered 'rust' means elsewhere 'eating' a 'food', and probably here means 'devouring' (by mice and other vermin) of farm produce stored in barns. 'Rust' is derived from the Vulgate.

20. treasures in heaven. This is a Jewish phrase and idea. Cf. Friedlander, *Jewish Sources*, p. 170. The Mishnah tractate *Peah* (i. 1) has as its second opening sentence the following: *The following are things whose usufruct a man enjoys in this world, while their capital remains for him in the world to come; reverence of parents, the practice of loving-kindness, the promotion of peace between man and man, while the study of the Law is equal to them all.* Add *Test. Levi* xiii. 5, *Ps. Sol.* ix. 9.

vi. 22–23. *The single eye* (Luke xi. 34 ff.). This and the following saying about single service do not occur in the Lukan discourse about wealth, but elsewhere. What the editor intended to suggest as the point of connexion with the present context (earthly and heavenly wealth) it is difficult to determine. It may be, as Bacon suggests: 'Make the heavenly wealth the undivided object of your pursuit. Do not divide your service between it and Mammon.' In this case the 'single eye' is that 'of the servant of Ps. cxxiii. 2 unswervingly fixed on the master from whom the reward is to come'. Ungrudging and undivided service seems to be the central thought here (the opposite of the 'evil eye'). For the original meaning of the saying, which can only be elucidated from its Lukan context, see the important article of Bacon, *Exp.*, March 1914, 275 ff.

22. The lamp of the body is the eye. The eye is regarded as the organ through which light enters into the body within, and it is implied that this is also spiritually true; the eye of the spirit illuminates the soul within. Cf. Philo, *de op. Mund.* 17: 'what mind is in the soul, this the eye is in the body'.

if therefore thine eye be single . . . light. The word rendered 'single' here is the opposite of 'evil', and 'evil eye', as is well known, means in Jewish parlance a jealous or grudging spirit (cf. xx. 15, Deut. xv. 2; *Pirke Aboth* ii. 13, 15, 17, 19); 'single' ought, therefore, to mean 'ungrudging', 'liberal', and in fact it has this meaning ('liberal', 'generous'); cf. Rom. xii. 8

23 light. But if thine eye be evil, thy whole body shall
be full of darkness. If therefore the light that is in thee
24 be darkness, how great is the darkness! No man can
serve two masters: for either he will hate the one, and
love the other; or else he will hold to one, and despise

R.V., Jas. i. 5. How this sense was evolved from a word which properly means 'singleness' is discussed by Bacon, *op. cit.*, 278 f. Matthew here may have taken it, however, in its original sense, and applied it to 'single' service, as suggested above; or the same meaning would be arrived at if it were thought of as 'ungrudging' service Allen, however (*ICC*, Matthew, *ad loc.*), understands 'single eye' as = 'liberal eye' (the opposite of 'evil eye') and interprets it of liberality and almsgiving. 'Treasure is not to be hoarded but to be given away.' Cf. the *Secrets of Enoch*, xlv. 2: 'He who increases his lamp [= ? the 'liberal eye'] before the face of the Lord, the Lord increases greatly his treasure in the heavenly kingdom.' The juxtaposition of 'lamp' and 'treasure' (= Matt. vi. 19–21 + 22 f.) is notable.

23. if thine eye be evil, &c. i. e., on the interpretation just given, 'if you are miserly and grudging': such a spirit prevents spiritual light from penetrating the soul, and such light as is already there is darkened. The saying *may* have been understood in this sense by Matthew.

24. *The single service* (= Luke xvi. 13). Luke has this saying in a totally different context (at the end of the section containing the Parable of the Unjust Steward, with the application). It no doubt stood in Q, but not originally in the sermon. The connexion of thought here seems to be, 'you cannot have both the treasure upon earth and the treasure in heaven'. Divided service means the loss of one or both.

No man can serve, &c. 'Serve' rather 'be a slave to': a slave cannot be the property of two owners.

hate the one . . . love the other: 'hate' and 'love' here with comparative force; cf. v. 43, Luke xiv. 26.

hold to one. This sense does not yield a very suitable contrast to 'despise'; the Greek verb may mean 'look to', viz. for support or help (cf. Zeph. i. 6, LXX) or 'rely upon' (Is. lvii. 13, LXX). Nestle, however (*Exp. T.* xix. 284), has called attention to a different Greek reading which has the support of the Old Latin and Old Syriac and may be rendered 'put up with one' (and take advantage of the other). See Moulton-Milligan, *Vocab.* i. 42. The clauses have the balance and rhythm of Hebrew poetry.

mammon: a word used frequently in Aramaic in the sense of 'money', 'wealth'. It does not occur in the Hebrew O.T.,

the other. Ye cannot serve God and mammon. There- 25
fore I say unto you, Be not anxious for your life, what ye
shall eat, or what ye shall drink; nor yet for your body,
what ye shall put on. Is not the life more than the
food, and the body than the raiment? Behold the birds 26
of the heaven, that they sow not, neither do they reap,
nor gather into barns; and your heavenly Father feedeth
them. Are not ye of much more value than they?
And which of you by being anxious can add one cubit 27

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but is often used in the Targums to render Hebrew words like *beṣa'* = 'gain'. Perhaps the best etymology that has yet been proposed is that which makes the original meaning 'something entrusted' or 'deposited'. The more correct spelling is 'Mamon'. 'Mammon here represents a sort of personified worldliness, a Plutus of the age, and Christ expresses the impossibility of combining devotion to this end with devotion to the true God' (Moffatt, *DCG*, s.v. 'Mammon'). A man's character is determined by his ambitions. Service to God must have the two notes of 'inwardness and unity'. The warning about Mammon is applicable not only to the rich who are tempted to make a god of money, but to the poor who desire to do the same. See further Bible Dictionaries s. v. 'Mammon', esp. *Encycl. Bibl.*

vi. 25–34. *Be not anxious* (= Luke xii. 22–31). In Luke these verses form part of a great discourse on earthly and heavenly riches (Luke xii. 13–34).

25. Therefore . . . Be not anxious, &c. The connexion in thought seems to be 'Because you cannot amass both earthly and heavenly wealth, give up all anxiety and care about the former, which God will provide, and devote all thought to the latter'.

Is not the life . . . food, and the body . . . raiment? 'God who has given the life and the body will also provide the lesser gifts of food and raiment' (Allen).

26. Behold the birds of the heaven: a frequent O.T. expression. Luke has 'the ravens'.

gather into barns. In its Lukan setting this part of the discourse is preceded by the parable of the rich fool (Luke xii. 16–21 'I will tear down my barns and build greater'). The contrast of the ravens that 'gather not into barns' yet are fed by God, and of the lilies clothed by Him, 'is so inimitably apposite that we may be sure this Lukan connexion is correct' (Bacon). The birds are not idle but free from anxiety.

27. which of you by being anxious . . . one cubit, &c.?

28 unto his stature? And why are ye anxious concerning
raiment? Consider the lilies of the field, how they
29 grow; they toil not, neither do they spin: yet I say unto
you, that even Solomon in all his glory was not arrayed
30 like one of these. But if God doth so clothe the grass
of the field, which to-day is, and to-morrow is cast into
the oven, *shall he* not much more *clothe* you, O ye of
31 little faith? Be not therefore anxious, saying, What
shall we eat? or, What shall we drink? or, Wherewithal
32 shall we be clothed? For after all these things do the

The marg. suggests 'age' for 'stature', a meaning which the Greek word sometimes bears: but here 'stature' or 'height' seems to be required, as in Luke xix. 3. The parallelism of the verses suggests that this verse should correspond to 25 b, as verse 26 does to 25 a: consequently it must refer to the bodily frame, and 'stature' is the meaning. To add a cubit to the stature would be a marvellous thing, impossible to man, but possible to God. Therefore verse 28 should be taken in conjunction with verse 27) 'Why be anxious about the lesser thing, raiment?' So Syr. (Cur.).

28. Consider the lilies of the field. The word rendered 'consider' occurs only here in the N.T., but both it and the word used by Luke imply careful study: 'lilies' may rather be 'flowers', i. e. wild flowers in general: 'flowers of the field' would balance 'birds of the heaven'. The flowers perform neither men's nor women's work.

29. Solomon in all his glory. Here again the Lukan setting affords an excellent logical connexion. The model for the rich man, who seeks only material pleasure as the highest good Luke xii. 15 f.), was probably, as Bacon suggests, the Solomon of Ecclesiastes (cf. Eccles. i. 12, 16, ii. 1–17), 'a book never employed with approval in the New Testament'.

30. the oven on which bread was baked was a large round earthenware pot, heated by the fire within, the dough being spread on the sides. The dried grass was placed within and set on fire.

O ye of little faith. This phrase occurs in Matthew besides in viii. 26, xiv. 31, xvi. 8, and only again in the N.T. in Luke xii. 28 (= this passage), who derived it from Q. The Hebrew equivalent occurs in early Rabbinic.

32. the Gentiles, i. e. the pagan world, as distinct from the Jewish. Luke makes it clear that the Gentiles referred to are

Gentiles seek; for your heavenly Father knoweth that ye
have need of all these things. But seek ye first his 33
kingdom, and his righteousness; and all these things
shall be added unto you. Be not therefore anxious for 34
the morrow: for the morrow will be anxious for itself.
Sufficient unto the day is the evil thereof.

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those of the non-Christian world by adding 'of the world'. 'After all these things do the Gentiles seek'—the reference is to the material blessings which formed the staple of their petitions (cf. verse 6, their 'battology' in prayer). Dr. Bruce (*Exp. Greek Test. ad loc.*) says: 'I never realized how true the statement of Jesus is till I read the *Vedic Hymns*, the prayer book and song book of the Indian Aryans. . . . Most hymns, especially those to *Indra*, contain prayers only for material goods: cows, horses, green pastures, good harvests'.

33. But seek ye first his kingdom and his righteousness. The text varies, some MSS. (not the best) reading the *kingdom of God* (for *his kingdom*): B inserts 'His righteousness and kingdom'. Luke has simply 'seek ye his kingdom'. That 'and his righteousness' is a Matthean addition. 'First' emphasizes the true order illustrated in the Lord's Prayer (God's Name and Kingdom precede the petition for bread). 'Righteousness' means the divine vindication which the Kingdom will bring. Another form of the saying was current later. In the form known to Origen it ran: *Ask for the great things and the little shall be added unto you; ask for the heavenly things and the earthly shall be added to you.*

34. Absent from Luke. The thought expressed does not altogether harmonize with the preceding verses. 'Be not anxious for the morrow' may be harmonized with the previous utterance; but the rest of the verse strikes another note. The happy trust in God enjoined in verses 25–33 hardly allows of any day bringing 'evil' in its train: if trust be given absolutely, God will provide. Perhaps the verse is an expansion from Jewish sources. Cf. T.B. *Sanhedrin* 100 b: 'Trouble thyself not about the trouble of the morrow, for thou knowest not what a day brings forth. Perhaps on the morrow thou wilt not exist, and so wilt have troubled about that which does not exist for thee' (cited by Allen). 'Evil' here = material evil or calamity ('trouble'), a sense it never has elsewhere in the N.T. (always otherwise = moral evil).

vii. 1–12. Here again the material is derived from Q. But Matthew has transposed sections from other contexts, which do not belong strictly to the Sermon.

7, 2 Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what
3 measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own
4 eye? Or how wilt thou say to thy brother, Let me cast

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vii. 1–5. *Judgement of others* (cf. Luke vi. 37–42). This section was independent of the preceding chapter, introducing a new theme. The sermon as it stood in Q is resumed by Matthew at the point where he left it at the end of Chapter V.

1. Judge not: The saying is directed against not only false but censorious judgement; cf. James iv. 12.

that ye be not judged. The reference may be to the divine judgement, whether that becomes manifest at once or is deferred till the last great Assize (cf. 1 Cor. iv. 5; James v. 9). Censoriousness in judgement, and the habit of passing such judgements upon others, was rather characteristically Jewish; cf. Rom. ii. 1 f.

2. with what measure ye mete, &c. This saying, which is in the nature of a Jewish proverb, occurs also in Mark iv. 24 b (in the parallel passage to which Matthew omits it), there referring to the spirit in which a man receives teaching. The idea of 'measure' is applied both in a favourable and an unfavourable sense (cf. for the former Luke vi. 38, Mark iv. 24 b, and for the latter the present passage). Here the meaning is: hasty and censorious condemnation of others will provoke the just judgement of God. The principle 'measure for measure'—a principle of God's providence, not to be confounded with the *lex talionis*, a principle of human justice—is frequently appealed to in Rabbinic literature; see Abrahams, *Studies*, 154. A close Rabbinic parallel occurs in the Mishnah, *Sotah*, i. 7, 'with the measure with which a man measures, there shall be measured to him'. The latter part of the Book of Wisdom illustrates the working of the principle as one of Divine Providence.

3. And why beholdest thou the mote . . .? Jewish proverbial language is again employed. The sentiment is a common one in the Rabbinic literature (as well as elsewhere). R. Tarphon (end of first century A. D.) actually quotes this saying: *If one said to another* 'Cast the mote out of thine eye', he would answer 'Cast the beam out of thine eye' (T.B. *Arachin* 16 b). See further Wünsche, *ad loc.* The word rendered 'mote' (Gk. *karphos*) means a piece of dried wood or straw. 'Beam' is an Oriental hyperbole.

out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam 5
out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast 6
your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

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6. *Perverted zeal.* Absent from Luke. The saying seems to have been taken by Matthew from another context. It comes in here rather abruptly. The connexion in thought intended by the editor may have been: 'I have said, *Judge not*; but discrimination must be exercised by the disciple, otherwise mistakes will be made'. Bacon (*op. cit.*, p. 159) suggests that 'it formed, perhaps, a fragment orally preserved of the directions of the Twelve, when sent to preach the Kingdom, Matt. x. 14–15'. In its present position the saying supplies a limitation on the principle laid down in verses 1–5.

Give not that which is holy . . . dogs, &c. 'That which is holy' forms a strange parallelism with 'pearls'. Possibly, as suggested by Holtzmann, it is due to mistranslation of an original Aramaic word *Ḳādāshā* which has the meaning 'ear-rings'; cf. Prov. xi. 22 ('an ear-ring in a swine's mouth', where the Targum so renders the word). The liturgical formula 'holy things for the holy', used before the distribution of the Eucharistic elements, may have grown out of this saying Already in the *Didache* (ix) our text is cited in this connexion, in the caution to withhold the Eucharist from the unbaptized. 'Dogs' and 'swine' apparently symbolize 'alien' and 'heathen'. 'Dog' is occasionally used in Rabbinical literature in an opprobrious sense for the 'wicked' (Midrash, on Ps. iv. 8). One Rabbi calls Samaritans 'dogs' (*Gen. rabbah* lxxxi). Dr. Kohler in *JE*, *s. v.* 'Dog', says: '*Dog* is the synonym in Rabbinical literature for shameless and relentless people, and therefore for wicked heathen. . . . The epithet "dog" used for heathen in the *NT* (Matthew xv. 26, cf. Phil. iii. 2) is explained thereby'. The allegation that the later Jews applied it to Christians is groundless. For 'pearls' as a symbol of religious truth, cf. xiii. 40.

lest haply they trample them, &c. 'Lest they (the swine) tread them (the pearls) under foot, and they (the dogs) turn and rend you.' A chiasmus.

vii. 7–11. *Prayer* (Luke xi. 9–13). The right connexion is given in Luke where the passage follows the parable of the friend at midnight and the Lord's Prayer. Here the section has no

7 Ask, and it shall be given you; seek, and ye shall
8 find; knock, and it shall be opened unto you: for every
one that asketh receiveth; and he that seeketh findeth;
9 and to him that knocketh it shall be opened. Or what
man is there of you, who, if his son shall ask him for
10 a loaf, will give him a stone; or if he shall ask for a fish,
11 will give him a serpent? If ye then, being evil, know
how to give good gifts unto your children, how much
more shall your Father which is in heaven give good

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obvious relation with the context. 'Perhaps the need of finding room somewhere for such indispensable teaching, and the general character the discourse assumes in our Evangelist's mind, was reason enough for throwing it in here' (Bacon). Verses 7–8 form a perfect specimen of two triplets, each of three lines in synonymous parallelism, and the second triplet being in synthetic parallelism with the first. For another example see viii. 20 (a single triplet).

7. Ask, and it shall be given you, &c. The imperatives are emphatic, the emphasis being on the asking. A general principle is stated without limitations. Prayer may be individual or corporate, and an essential pre-supposition is faith (cf. xxi. 22); but all real prayer must be understood as accepting the limitation 'not my will but thine be done' (cf. xxvi. 39).

knock, and it shall be opened to you. Cf. the saying ascribed to R. Benaiah (*c.* 200 A. D.) with reference to the study of the Mishnah: 'If he knocks, it will be opened to him' (cited by Allen).

9 f. loaf ... stone ... fish ... serpent. Luke reverses the order and substitutes for 'loaf' and 'stone', 'egg' and 'scorpion'. The differences may be due to the use of different recensions of Q: 'a stone for a loaf' sounds like a proverbial expression; cf. Seneca's description of a benefit harshly bestowed as 'stony bread' (*panem lapidosum*: *De Benef.* ii. 7). Bread and fish were the staple articles of food in Galilee.

11. If ye, then, being evil, &c. In comparison with God even the kindest of human beings are 'evil' (cf. xix. 7). Perhaps, however, 'evil' here has the special sense of 'grudging' (cf. 'evil eye'): 'If ye, then, whose own nature is to keep what you have rather than to bestow it on others' &c. (Hatch, *Essays Bib. Greek*, p. 81). The argument is in the favourite Jewish form, and a similar one is used by R. Tanchuma in a prayer to God for rain, given in Midrash, *Bereshith rabba* 33.

things to them that ask him? All things therefore what- 12
soever ye would that men should do unto you, even so
do ye also unto them: for this is the law and the
prophets.

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vii. 12. *The Golden rule* (Luke vi. 31). This verse seems to be in its right place in Luke, where it follows the passage which is parallel to Matt. v. 42. Matthew seems to have transferred it here for the purpose of forming a general conclusion to the sermon proper, what follows being in the nature of an epilogue.

All things therefore whatsoever ye would that men, &c. The negative form of the rule was already current before the time of Jesus; cf. e. g. Tobit iv. 15 (the supposed instance of its positive form in Eccles. xxxi. 15 is not really parallel, referring merely to table-manners at a banquet). Hillel, too, enunciated it in its negative form: 'What is hateful to thyself, thou shalt not do to thy neighbour; this is the whole law, and all else is commentary' (T.B. *Shabb.* 31 *a*). Many other parallels—pagan, Jewish, and Christian have been collected: but the positive form of the maxim seems due to Jesus. In this form, as a fruitful positive principle, freed from limitations, it is, of course, immensely superior to the old negative form.

for this is the law and the prophets. Absent from Luke. It appears to be an addition by Matthew. Cf. the last part of Hillel's saying quoted above.

vii. 13–27. EPILOGUE. Here again Matthew has massed together a number of sayings which in their Lukan setting have other contexts. The central idea is, perhaps, that of warning, expressed in a series of contrasts. The material is derived from Q.

vii. 13–14. *The narrow gate and the two ways* (Luke xiii. 24). In Luke the context is definitely eschatological. The saying is given in answer to the question 'Are they few that be saved?' In Luke, too, only a door is mentioned; 'a crowd is pictured struggling to enter by a narrow *door*, i.e. perhaps to gain admission at the Last Day into the Kingdom' (McNeile). Matthew's representation of the two ways is based upon the O.T. (cf. Jer. xxi. 8; Deut. xxx. 18); cf. also 4 Ezra vii. 12 f. and the *Testaments of Abraham* (ed. M. R. James). The idea of the two ways (of life and death), based upon Deut. xxx. 18, exercised a considerable influence on Jewish extra-canonical literature (cf. *Testament of the XII Patriarchs*, Asher, i. 3, 5, *Pirke Aboth*, ii. 12, 13), and may, as some scholars suppose, have been worked up into a Jewish catechism for Proselytes, on which the opening part of the *Didache* is based, and also other early Christian literature. See further on the

13 Enter ye in by the narrow gate: for wide is the gate,
and broad is the way, that leadeth to destruction, and
14 many be they that enter in thereby. For narrow is the
gate, and straitened the way, that leadeth unto life, and
few be they that find it.

15 Beware of false prophets, which come to you in sheep's

subject C. Taylor's *Teaching of the Twelve Apostles* (Lecture I), and the discussion in G. Friedlander's *Sources*, pp. 239 f.[1]

13. Enter ye in by the narrow gate, &c. Probably this verse should be interpreted in the light of verses 22 ff. in an eschatological sense (as in the Lukan parallel). Then the meaning will be: 'Remember that the gate by which you must enter into the [future] Kingdom is a narrow one' (Allen).

for wide is the gate . . . broad the way . . . destruction. The way that leads to life involves straits and afflictions; cf. Acts xiv. 22. For the figure of the difficult way leading to spacious freedom cf. Ps. lxvi. 11, 4 Ezra vii. 6 ff., *Shepherd of Hermas*, Similitude IX, 12, 5. The representation is fully worked out in the *Testament of Abraham* (ed. James), ch. x. f. *Then Abraham saw two roads, the one strait and close, the other broad and spacious; and he saw there two gates.* Through the strait gate the souls of the righteous were carried by angels into Paradise; while through the broad gate a multitude of souls were being hurried by angels to destruction.[2] Dr. Kohler thinks that the basis of the *Testament* is pre-Christian.

14. the way that leadeth unto life, &c. 'Life' in these connexions has an eschatological force; cf. Dalman, *Words*, 158 ff.

vii. 15–23. *False prophets* (Luke vi. 43–46, xiii. 26 f.) Matthew throughout this section speaks of false teachers, Luke of unreality in personal religion.

15. Beware of false prophets. 'The narrow road is hard to find; beware of false prophets who profess to guide you but for

[1] There is a chapter in the Jewish Midrash (*Pirke de R. Eliezer*) on the two ways, which is probably based on earlier material. See English trans. by G. Friedlander (*Pirke de R. Eliezer*), ch. xv.

[2] The well-known incident of the death-bed of R. Jochanan ben Zakkai (first century A.D.) will be recalled in this connexion. When the Rabbi began to weep, his disciples inquired: 'Why weepest thou?' 'Because', he replied, 'I am about to appear before the Eternal Judge. Two ways are before me, one leading to Paradise and the other to Gehenna; and I know not by which I am going.' (T. B. *Berakoth*, 28 *b*.) Cf. also *Secrets of Enoch*, xxx. 15 and Charles' note.

clothing, but inwardly are ravening wolves. By their 16
fruits ye shall know them. Do *men* gather grapes of
thorns, or figs of thistles? Even so every good tree 17
bringeth forth good fruit; but the corrupt tree bringeth

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their own advantage' (McNeile). This verse is absent from Luke. The coming of such false teachers is predicted in xxiv. 11, 24, but in the present passage they seem to be referred to as already in existence. It has been questioned (by Holtzmann) whether this passage contains a general utterance of Jesus, and the suggestion is made that it represents an expansion intended to condemn the false preachers of a later time. False Christian prophets certainly did not appear till after our Lord's death (cf. 1 John iv. 1). The *Didache* (xi. f.), has much to say about the order of prophets, and refers to 'false prophets'. If the saying is a genuine utterance of Christ, it may have referred originally to some contemporary teachers who claimed to be prophets. False Jewish prophets are alluded to in Acts xiii. 6, 2 Pet. ii. 1. Bacon (*op. cit.*, p. 257) would connect verses 15–16 with Jesus' warning of the Twelve against the spirit of the scribes (= Matt. xxiii. 1–3, see notes *ad loc.*). In this case false *Jewish* prophets would be meant. Such would naturally be regarded later as prototypes of false *Christian* prophets, and the saying interpreted accordingly.

in sheep's clothing, &c. There may be a reference to the dress worn as a sort of badge by the prophets (cf. iii. 4, Zech. xiii. 4), 'but not without reference to the plausible manner of the wearer'. For 'wolves' in this sense cf. Ezek. xxii. 27, Zeph. iii. 3, John x. 12, Acts xx. 29.[1] For greedy 'prophets' of this kind see the *Didache* (xii) which denounces them as 'Christ-merchants'.

16. By their fruits ye shall know them. This sentence links on the following figure of good and bad trees with the verse about the false prophets. It may have been added by Matthew for this purpose. For the thought cf. Ecclus. xxvii. 6. The *Didache* (xi. 3) says, 'by their behaviour shall the false and the true prophets be known': 'fruits' = life and conduct, not opinions.

Do men gather grapes, &c. Luke (vi. 44) has 'for not from thorns do they gather figs, nor from a bramble-bush do they pluck grapes'. For thorns and thistles juxtaposed cf. Gen. iii. 18, Hos. x. 8. Cf. for the verse James iii. 12.

17. Even so every good tree, &c. Absent from Luke: 'like

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[1] Dr. Hort (*Judaistic Christianity*, p. 104) finds an allusion to our passage in Paul's words at Ephesus: 'grievous wolves' . . . 'not sparing the flock'.

18 forth evil fruit. A good tree cannot bring forth evil
fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn
20 down, and cast into the fire. Therefore by their fruits
21 ye shall know them. Not every one that saith unto
me, Lord, Lord, shall enter into the kingdom of heaven;
but he that doeth the will of my Father which is in
22 heaven. Many will say to me in that day, Lord, Lord,

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produces like'. Notice the characteristic Semitic method of statement, first positive (verse 17), then negative (verse 18).

18. Cf. Luke vi. 43, Matt. xii. 33. The principle, stated absolutely, is that evil as such cannot produce good. But even the worst of men does not embody evil in this simple form. Man is a mixture of good and evil. 'The saying must be balanced by instances in which the Lord saw possibilities of good in bad people' (McNeile).

19. Every tree, &c.: repeated exactly from iii. 2 (the Baptist's teaching); cf. John xvi. 6. Verses 19–20 are absent from Luke.

21–23. Cf. Luke vi. 46, xiii. 26 f. If, as in the parallel passage in Luke, the following verses could be regarded as having false disciples in view, the transition from verse 21, which deals with false *teachers*, would be a natural one. But the terms of verse 23 seem to show that Matthew throughout the section has false teachers in mind.

21. Not every one that saith unto me, Lord, Lord, &c. In Luke ('why call ye me Lord, Lord, and do not the things which I say?') the reference is to *present* discipleship; in Matthew the saying is given a definite eschatological colouring. For the title 'Lord, Lord', cf. xxv. 11. It is sometimes used as a polite form of address to Jesus; but here with a more definite significance as God's vice-gerent at the Last Day (see next verse). 'Lord' was the later title of worship. For 'teacher' (i. e. Rabbi), 'Master', the ordinary titles of address to Jesus during his lifetime, cf. Dalman, *Worte*, 324–340.

doeth the will of my Father, &c. A Jewish phrase; cf. *Pirke Aboth* v. 23 ('Be bold as a leopard . . . to do the will of thy Father which is in heaven').

22. in that day: a technical eschatological expression derived from the O.T. prophetic literature; cf. e. g. Mal. iii. 17–18; it is of frequent occurrence in apocalyptic literature, e. g. in the Book of Enoch (cf. xlv. 3, 'On that day mine Elect One will sit on the throne of glory and make choice among their deeds'). Cf. **Matt.** xxiv. 36.

did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: 23 depart from me, ye that work iniquity. Every one there- 24 fore which heareth these words of mine, and doeth them,

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did we not prophesy by thy name. Matthew here pictures many in the last Day as claiming to have been Christian preachers and miracle-workers (in Luke the claim is to discipleship). To 'prophesy' was not merely to foretell the future, but to interpret the older prophecies, and to preach the doctrine of the Kingdom. Paul in 1 Cor. xiv. 1, 3 expresses the desire that all the believers should prophesy. Here they are warned that the Judge might not recognize them, though they pleaded their ability in prophecy, exorcism, and miracles; cf. Luke x. 20. 'By thy name', i. e. by using the name of Jesus (sometimes as a magical formula). For exorcism by the name of Jesus cf. Mark ix. 38 and Acts xix. 13–16. For the preaching of Christ by unworthy Christians cf. Phil. i. 17.

mighty works: marg. 'powers'.

23. And then will I profess unto them, &c. Here Jesus explicitly claims to be the Judge at the last Day. In the other Synoptists Judgement by the Son of man is spoken of (especially after Peter's confession, and the prediction of the Passion that followed it), but is not claimed so directly and unambiguously by Jesus himself: 'knew you', i. e. recognized you for what you profess to be.

depart from me . . . iniquity: a quotation from Ps. vi. 9 (10). The Greek of Matthew only partly agrees with the LXX: 'iniquity' (*lit.* 'lawlessness') is a favourite word with Matthew.

vii. 24–27. *The wise and foolish builders* (Luke vi. 47–49). Though the important material of the parable is common both to Matthew and Luke, there are slight differences of representation. Matthew represents the builders as selecting different sites. The one chose the brown alluvial flat which is near the stream in summer; the other preferred the rock on higher ground. Luke supposes that both came to the same site, where the storm would have equal force, but the wise man 'digged and went deep', while the other built on the surface (cf. James i. 24). The parable in Matthew emphasizes the separate elements of the storm, the rain on the roof, the wind on the walls, the flood on the foundation; in Luke the flood alone breaks against the foundation. Matthew attributes the wise man's security to the choice of the rock; Luke to his having 'well builded'.

24. these words of mine: i.e. the words of the preceding Sermon.

shall be likened unto a wise man, which built his house
25 upon the rock: and the rain descended, and the floods
came, and the winds blew, and beat upon that house;
26 and it fell not: for it was founded upon the rock. And
every one that heareth these words of mine, and doeth
them not, shall be likened unto a foolish man, which
27 built his house upon the sand: and the rain descended,
and the floods came, and the winds blew, and smote
upon that house; and it fell: and great was the fall
thereof.

28 [M] And it came to pass, when Jesus ended these
words, the multitudes were astonished at his teaching:
29 for he taught them as *one* having authority, and not as
their scribes.

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likened unto a wise man, &c. The wise builder builds his house upon the rock. It is noteworthy that metaphors from the builder's trade are especially frequent in the discourses and parables of Jesus. Hence Holtzmann concludes that the Gk. word *tektōn* in Mark vi. 3, which is usually rendered 'carpenter', should be translated 'builder'. The rock-foundation is simply a metaphor for security; it is not to be identified with the wall, cf. xvi. 18. For similar metaphors cf. Ecclus. xxii. 16–18. Christ makes an immense personal claim in this verse ('Every one that heareth and doeth these words of mine').

vii. 28–29. *Editorial Conclusion.* At this point (after the words of the concluding formula, see below) Matthew, after the long insertion in v–vii. 27, returns to Mark i. 22.

28. And it came to pass, when Jesus ended [these words]: this formula is employed by Matthew at the end of his five principal masses of discourse, containing the Lord's sayings (viz. at the end of v–vii, x, xiii [53], xviii, xxiii–xxv), as a transition to what follows. Except in these formulas, Matthew does not use 'and it came to pass'. It is a Hebrew expression common in the LXX.

the multitudes were astonished at his teaching. The 'multitudes' were not present at the Sermon (v. 1). Matthew now resumes the Markan narrative from iv. 22. The contents of this and the following verse = Mark i. 22 (= Luke iv. 32).

29. for he taught them, &c. In the original context (Mark i. 22) this refers to the effect of Jesus' teaching upon the people

And when he was come down from the mountain, 8
great multitudes followed him. And behold, there came 2
to him a leper and worshipped him, saying, Lord, if

in the synagogue at Capernaum. Jesus could rivet the attention of the crowds by the force and simplicity of his speech, abounding in figures, illustrations, and parables drawn from life. Its freshness and power amazed them. He spoke as one familiar with the great themes of God and the other world, the Father, the Kingdom, and God's presence and power. Doubtless he appeared to the multitudes as one inspired, and the contrast of his 'authority' with the scribe's dependence upon tradition was complete. In the 'Sermon' Matthew obviously intended to give a full illustration of this teaching. Having filled in the gap by giving an actual discourse, he appends the Markan summary of its effect upon the people.

viii. 1–4. *A leper healed* (Mark i. 40–45, Luke v. 12–16). In the last two verses of ch. vii Matthew used Mark i. 22. To this he appends the incident of the healing of the leper (= Mark i. 40–45), omitting the healing of the demoniac (Mark i. 23–28, Luke iv. 33–37). Why this omission? Allen suggests that the editor, in accordance with his predilection for such group-arrangements, wished to begin his illustrations of Christ's miracles with three incidents of healing of typical diseases—leprosy, paralysis, fever. The fact that the incident of the healing of the leper 'illustrates Christ's attitude towards legal ceremonies' may have had some influence on the editor's choice of it to follow immediately upon the Sermon.

Having given a specimen of Jesus' teaching at considerable length, Matthew now proceeds to exhibit in chapters viii and ix the miracle-working of the great Teacher. The two chapters report nine miracles, and there are few besides recorded in this Gospel. Here, again, Matthew has selected and massed his material. He departs from Mark's order. For the disarrangement of Mark in these chapters, see Hawkins, *Exp. T.*, xii. 471 ff., xiii. 20 ff.

1. And when he was come down from the mountain . . . him. The whole of this verse appears to be editorial, to connect with what precedes. The 'multitudes' are those of iv. 25. Luke (v. 12) introduces his account of the incident with the words: 'And it came to pass when he was in one of the cities'. The incident may have occurred in Judæa as the Lukan account suggests (see on verse 4).

2. thou canst make me clean: The language employed ('cleanse' not 'heal') about leprosy in the N.T. reflects Jewish feeling about leprosy as being pollution; cf. x. 8, xi. 5.

3 thou wilt, thou canst make me clean. And he stretched
forth his hand, and touched him, saying, I will: be thou
made clean. And straightway his leprosy was cleansed.
4 And Jesus saith unto him, See thou tell no man; but
go thy way, shew thyself to the priest, and offer the gift
that Moses commanded, for a testimony unto them.

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3. And he stretched forth his hand, and touched him. Mark (ordinary reading) adds 'having compassion'; but the Western text reads 'being angry': Matthew does not, as a rule, omit the former expression, when he finds it in Mark; hence it is probable that in the text of Mark used by him the reading was 'being angry', and that Matthew omitted it, as he omits similar expressions elsewhere. To 'touch' a leper (especially 'one full of leprosy') was to violate the ceremonial law of uncleanness.

4. See thou tell no man: He was not to publish the details of the cure to the people generally. For similar injunctions to silence cf. ix. 30, xii. 16. Their object was, apparently, to prevent the growth of any popular Messianic movement, based upon a misunderstanding of Jesus' true claims. See further, Sanday's important article in *J. Th. S.*, Jan. 1904, pp. 321 ff. ('The Injunctions of silence in the Gospels').

but go ... shew thyself to the priest, &c. Jesus enjoins him to act as the Law directs; cf. Lev. xiv. 2. 'When the ceremonial law did not conflict with higher principles the Lord observed it as a loyal member of his race; cf. Lev. xvii. 14' (McNeile). By 'the gift that Moses commanded' is meant the offerings specified in Lev. xiv. 10. For 'gift' in this sense (='Corban', Mark vii. 11) cf. v. 23 f., xv. 5, xxiii. 18 f.

for a testimony unto them: i. e. to the priests, to prove to them that Jesus was not hostile to the Law, as perhaps they supposed. The incident is most naturally regarded as having taken place in Judæa in the neighbourhood of Jerusalem and the Temple, thus pointing to an early Judæan ministry. See further Introduction. [Mark adds that the man disobeyed the injunction of Jesus, and that in consequence Jesus retired into desert and remote places. This is omitted by Matthew.]

vii. 5-13. *The healing of the centurion's servant* (Luke vii. 1-10, xiii. 28 f.; cf. John iv. 46-53). Matthew has combined with the narrative (Matt. viii. 2-10 + 13 = Luke vii. 2-10) an eschatological saying from another context (Matt. viii. 11-12 = Luke xiii. 28-29). Bacon (*op. cit.*, 169 f.) considers the Matthean form secondary, that of Luke primary. Possibly both depend upon a special source.

[Q^M] And when he was entered into Capernaum, there 5
came unto him a centurion, beseeching him, and saying, 6
Lord, my servant lieth in the house sick of the palsy,
grievously tormented. And he saith unto him, I will 7
come and heal him. And the centurion answered and 8
said, Lord, I am not worthy that thou shouldest come
under my roof: but only say the word, and my servant
shall be healed. For I also am a man under authority, 9
having under myself soldiers: and I say to this one, Go,
and he goeth; and to another, Come, and he cometh;
and to my servant, Do this, and he doeth it. And when 10

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5. And when he was entered into Capernaum. For this opening clause Syr. Sin. with some Old Latin support reads 'after these things'. Burkitt (*Ev. da Meph.* ii. 237) strongly suspects this to be the true reading here.

a centurion: John iv. 46 has 'a certain king's officer' (i. e. an officer of Herod Antipas), who need not necessarily have been a Gentile; but Matthew and Luke certainly regarded him as such—a heathen by birth who had been attracted to Judaism, though not, perhaps, an actual proselyte. If he was stationed at Capernaum he could not have been a Roman officer, as no Roman troops were stationed in the territory of Herod Antipas. The title 'centurion', properly applicable to the commander of a company (= one-sixtieth part, about a hundred men) in a Roman legion, need not be pressed.

6. my servant. The Gk. word (*pais*) means 'boy', and may have been understood by Matthew to mean 'son', as in John iv. 46, in contrast to Luke's 'slave'. Here the centurion approaches Jesus in person; in Luke's narrative he sends 'elders of the Jews' with his request, who say 'he loveth our nation and himself built our synagogue for us'.

7. Possibly Jesus' words are to be taken as a question: 'Am I to come and heal him?' i. e. I—a Jew—enter the house of a Gentile? (so Zahn, *ad loc.*). If this verse is so understood, the centurion's reply (verse 8) becomes more intelligible. The sick person was too ill to be brought to Jesus.

9. For I also am a man under authority. With a slight change in the Greek the sentence would run: 'For even I [in my subordinate position], a man placed under authority, have soldiers', &c., (whereas thou art subject to no human authority in thy work) (so Wellhausen).

Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so
11 great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the
12 kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the

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10. I have not found so great faith . . . Israel. Both here and in xv. 28 the faith of Gentiles is emphasized. Such heights had only been attained by heathen. Jesus often spoke of faith in such connexions (cf. ix. 22, 29, xv. 28, Mark x. 52, Luke vii. 50, xvii. 19), which simply meant confidence in his power to perform a miraculous cure. In the case of the centurion and the Canaanite woman this faith reached its height, in the belief that the wonder could be effected at a distance.

11–12. Cf. Luke xiii. 28–29. Here Matthew intends them to be understood of the admission of Gentiles. On the basis of such a faith many Gentiles would be admitted to the kingdom.

11. shall come from the east and the west. For the phraseology cf. Ps. cvii. 3; i. e. from all quarters of the world. Luke adds 'and from the north and south'.

and shall sit down with Abraham, &c., i. e. at the Messianic banquet. The joys of the future kingdom are often symbolized under the figure of a banquet; cf. xxii. 1–14, xxvi. 29, Luke xiv. 15, xxii. 30, Rev. xix. 9. It was associated in one Apocalypse with the mythical monsters Behemoth and Leviathan (cf. 4 Ezra vi. 49–52: see Box, *Ezra-Apocalypse*, p. 90 f.), which, according to the Jewish Midrash, are reserved 'for the day of consolation', i. e. for the righteous to feed on. Jesus, of course, merely uses this language symbolically. See further, Dalman, *Words*, 110–113.

12. but the sons of the kingdom . . . darkness. 'Sons of the kingdom' (cf. xiii. 38) in Semitic idiom means those who should inherit it, i. e. here the Jewish nation. Such as lack the faith so signally exhibited by the centurion will be cast out of it, whilst Gentiles will sit down to partake of the banquet with the righteous patriarchs. The implied contrast is between Jews and Gentiles; but, as used by Jesus, the words would apply not necessarily to *all* Jews, but only to such as trusted to their privileged position as members of the chosen race, without exhibiting the moral qualities necessary for entrance into the kingdom (cf. iii. 9, v. 3, 10, vii. 21). 'The kingdom' is used as here, absolutely, only in iv. 23, ix. 35, xiii. 19, 38, xxiv. 14.

shall be cast forth into the outer darkness. The eschato-

weeping and gnashing of teeth. And Jesus said unto the 13
centurion, Go thy way; as thou hast believed, *so* be it
done unto thee. And the servant was healed in that
hour.

[M] And when Jesus was come into Peter's house, he 14
saw his wife's mother lying sick of a fever. And he 15
touched her hand, and the fever left her; and she arose,
and ministered unto him. And when even was come, 16

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logical expression 'the outer darkness' occurs only in Matthew (xxii. 13, xxv. 30, and the present passage). The punishment that awaits wicked spirits, according to the older representation, is to be condemned to whirl about without cessation in the outer darkness (cf. 4 Ezra vii. 93), whereas righteous souls dwell securely in habitations full of light. In Rabbinical literature 'darkness' is one of the names given to Gehenna; the 'inheritance' of sinners is 'hell, darkness, and destruction' (Ps. Sol. xiv. 6, xv. 11); cf. Wisd. xvii. 21.

weeping and gnashing of teeth: another expression characteristic of Matthew, where it recurs in xiii. 42, 50, xxii. 13, xxiv. 51, xxv. 30 (only again in the Lukan parallel to our present passage). The expression, which is markedly eschatological in character, may have been used by Jesus, and then have become current in Christian circles. For 'gnashing of teeth' cf. Ps. cxii. 10, and for 'weeping', Book of Enoch, cviii. 3, 5, *Secrets of Enoch*, xl. 12 (cited by Allen); cf. Rev. xvi. 10.

13. Cf. xv. 28.

viii. 14–15. *Peter's wife's mother healed of fever* (Mark i. 29–31, Luke iv. 38 f.). This incident in Mark follows the omitted section about the demoniac. Matthew has abbreviated the account in his usual manner, omitting some of the details.

14. Peter's house. Mark has 'into the house of Simon and Andrew, with James and John', and locates the incident in Capernaum. According to John i. 4 Andrew and Peter belonged to Bethsaida, not Capernaum.

15. And he touched her hand. Mark has 'and he came and took her by the hand, and raised her up'.

16–17. *The healing of the sick at even* (Mark i. 32–34, Luke iv. 40 f.). Here again Mark's vivid narrative is much abbreviated.

16. And when even was come. As Mark's narrative makes clear, it was a sabbath; hence the delay to bring the sick till after sunset, when the sabbath-day was over.

they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that
17 were sick: [T] that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.
18 [M] Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

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they brought unto him many . . . healed all. Mark has 'and they brought unto him all . . . and he healed many'. Matthew transposes in order to avoid the implication that some were not healed.

17. that it might be fulfilled, &c. This is added by Matthew, who introduces the quotation with the characteristic formula (cf. i. 22 note). The citation is from Isa. liii. 14, and is probably derived from the collection of *Testimonia*, which Matthew used in a Greek version. It differs materially from the LXX of the passage. One of the aspects of Jesus' work emphasized by Matthew, which he regarded as Messianic, is that of healer of disease. A similar view must underlie the collection of *Testimonia* which Matthew cites. In the Rabbinic literature, too, this representation of the Messiah finds a place. In the long discussion towards the end of the Gemara of *Sanhedrin* about the signs of the Messiah, it is said that R. Joshua b. Levi (first half of third century, A.D.) met the prophet Elijah, and that the latter told him that the Messiah could be recognized as one who is in the midst of the suffering poor (at the gates of Rome). 'All the afflicted poor open the bandages of all their wounds, fix them all, and then dress them. And he [the Messiah] opens one bandage, fixes the wound, and then dresses it, and then goes on to the next one', &c. (*T. B. Sanh.*, 98 *a*). Accordingly the name of the Messiah is 'the leper of the house of Rabbi' (*ibid.*, 98 *b*).

18. *The command to cross the lake* (Mark iv. 35, Luke viii. 32). According to Mark, after Jesus' first tour in Galilee, he returned to Capernaum (Mark ii. 1), and in this neighbourhood various incidents occurred and discourses were given (Mark ii–iv. 34), which are placed by Matthew in chapters ix, xii, xiii. Here Matthew makes the crossing of the lake the sequel to the *first* stay at Capernaum, while Mark makes it the sequel to the *second*. Matthew thus departs seriously from the Markan order here. For the possible reasons of this procedure see Allen, *St. Matthew* (*ICC*), 80 f.

viii. 19–22. *Two claimants to discipleship* (Luke ix. 57–60). Luke rightly places this section at a later period, during the last

[Q^M] And there came a scribe, and said unto him, 19
Master, I will follow thee whithersoever thou goest.
And Jesus saith unto him, The foxes have holes, and the 20
birds of the heaven *have* nests; but the Son of man hath
not where to lay his head. And another of the disciples 21
said unto him, Lord, suffer me first to go and bury my

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journey to Jerusalem. Capernaum is no longer Jesus' 'own city', nor has he a house (he has not 'where to lay his head'). The reason for the insertion of this section at this point is hard to divine. Possibly, as Allen suggests, 'the thought of the sickness-bearer suggested to him the companion picture of the homeless Son of man'.

19. a scribe: Luke has 'a certain man'. The scribe exhibits the eagerness and enthusiasm of the newly-made disciple. Matthew recognizes with approval the existence of scribes who have been made disciples to the kingdom (cf. xiii. 52), and here the scribe is made to appear in by no means an unfavourable light.

I will follow thee whithersoever thou goest. The scribe places himself in the position of a disciple ('Master', *lit.* 'Teacher' = 'Rabbi': see Dalman, *Words*, 336). Perhaps the words mean 'I will follow thee whithersoever thou art [at this moment] departing'.

20. but the Son of man, &c. There is clear evidence that Jesus applied this term to himself in an eschatological sense; but in this sense it would have been only understood in the inner circle of his disciples at the later period of the ministry. It seems probable that in some sayings the title has been introduced erroneously by later hands. The present passage (with xi. 19) is undoubtedly derived from Q. In both 'Son of man' seems to be a mere substitute for the first personal pronoun, and it is extremely likely that in both passages Q is in error in ascribing the use of the title to Jesus in such a connexion. It obviously has no eschatological significance in these passages. See further Introduction. 'Nests' = rather 'roosts'. Jesus by his reply discourages mere impulsiveness which has not counted the cost.

21. And another of the disciples. Both men were disciples. 'The first had impulsively offered himself for permanent companionship without a call, the second delays to accept a call that has been given' (McNeile).

suffer me first . . . bury my father. This was a religious duty, a pious duty much insisted upon; cf. Tobit iv. 3, vi. 13. In the Mishnah (*Berak.* iii. 1) the urgency of the duty is recognized

22 father. But Jesus saith unto him, Follow me; and leave
the dead to bury their own dead.

23 [M] And when he was entered into a boat, his dis-
24 ciples followed him. And behold, there arose a great

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to be such that it freed a man from the performance of the most binding religious duties which might delay its carrying out (e. g. the recitation of the *Shema'*). Burial in a hot climate had to be completed on the day of death. For the other accompaniments, and the seven days' mourning that followed, see *RWS*^{2}. 332 ff.

22. leave the dead to bury their own dead: i. e. (as usually explained), 'leave the spiritually dead (= the man's relatives) to bury their dead'. The saying sounds undeniably harsh, and is difficult to harmonize with Jesus' insistence on humanity and consideration for others. But we do not know all the circumstances, and it is possible that in this particular case the person addressed needed just such a sharp stimulus. The words have a proverbial ring, and may obscure an Aramaic proverb. 'let the dead past bury its dead', i. e. cut yourself off from the dead past, and put your whole energies into the new life now beginning. We are not told that either appeal was unsuccessful. Another instance is given by Luke (ix. 61–62), forming a trilogy. This is omitted by Matthew (because it emphasizes only the same point as the second saying), though he is fond of trilogies. Taken together the two sayings emphasize two necessary conditions of discipleship: (*a*) counting the cost: (*b*) once the call is accepted **let nothing hinder it.**

viii. 23–27. *The storm on the lake* (Mark iv. 36–41, Luke viii. 23–25). According to Mark this incident is connected with the ministry of teaching after the second stay in Capernaum (see note on verse 18). Jesus is still in the boat, which he has used as a means of avoiding the press of the crowd which is on the sea-shore (Mark iv. 1). On the evening of the same day, the proposal is made to cross the lake (Mark iv. 35 = Matt. viii. 18); then comes the storm. Both Matthew and Luke abbreviate Mark's narrative, and agree in certain points against the latter. 'These agreements are probably in part independent changes, and in part may be due to reminiscence . . . and to assimilation in process of transmission' (Allen).

23. And when he was entered into a boat . . . followed him. Both Matthew and Luke agree in mentioning the embarkation at this point. This is necessitated by their dislocation of Mark's narrative, according to which Jesus is already in the boat. Mark has: 'And they [the disciples] left the multitude, and take him as he was in the boat, and other boats were with him'.

tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they came to 25
him, and awoke him, saying, Save, Lord; we perish.
And he saith unto them, Why are ye fearful, O ye of 26
little faith? Then he arose, and rebuked the winds and
the sea; and there was a great calm. And the men 27
marvelled, saying, What manner of man is this, that even
the winds and the sea obey him?

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24. a great tempest: Mark, 'a great storm of wind'. Matthew's word 'tempest' (Gk. *seismos*) is a strong one = 'upheaval' ('a great upheaval of the waters'). The Galilean lake, surrounded as it is by high hills, is especially liable to such sudden squalls as Mark describes.

but he was asleep: Mark, 'And he himself was in the stern asleep on the cushion'—overcome by the weariness of a long day's preaching to the multitudes.

25. Save, Lord; we perish. Cf. xiv. 30. The appeal is for help. In Mark and Luke they awake him because the boat is in danger. The words of reproach in Mark, 'Master, carest thou not that we perish', are omitted by Matthew and Luke.

26. Why are ye fearful . . . of little faith? By Mark and Luke the question is placed after the stilling of the storm (no doubt rightly). On 'O ye of little faith' cf. vi. 30 note. Mark has 'Why are ye fearful? have ye not yet faith?'—which is softened in Matthew. 'Matthew often softens or omits statements derogatory of the disciples' (M°Neile).

Then he arose, and rebuked the winds, &c. Mark adds the words of rebuke, 'Peace, be still', addressing them as if they were evil powers (the same word 'be still' [*lit.* 'be muzzled', reduced to silence] is used in addressing the unclean spirit in Mark i. 25). The subduing of the evil powers was one of the signs of the near approach of the kingdom.

and there was a great calm. Jesus exhibits the powers of God Himself; cf. Ps. lxxxix. 10, cvii. 23–30.

27. And the men marvelled. In Mark the subject of the verb is the disciples, who are terror-stricken (cf. also Luke). Matthew seems to have shrunk from ascribing any doubt to the disciples as to our Lord's person, and so turns the statement into a general one ('men').

viii. 28–34. *The Gadarene Demoniacs* (Mark v. 1–20, Luke viii. 26–39). Matthew much abbreviates here in comparison with Mark, and differs in one or two details (e. g. 'two' possessed

28 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exceeding
29 fierce, so that no man could pass by that way. And

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instead of Mark's 'one'). Allen suggests that 'when the editor came to Mark i. 45, and was proposing to pass on to Mark iv. 35–v. 20, he did not unroll Mark's Gospel at these verses, but summarized them from memory, perhaps purposely shortening them'.

28. the country of the Gadarenes. 'Gadarenes' is the best reading in Matthew, 'Gerasenes' in Mark and Luke. The actual spot where the incident of the swine occurred was, apparently, 'Gerasa', the modern *Kersa* or *Gersa* on the eastern side of the lake at the head of the Wady Semak. Later writers, knowing only the larger Gerasa in Decapolis (about 30 miles S.E. of the lake), may have thought of Gadara (about 6 miles S.E. of the lake) and have substituted this name for the Markan reading.[1] Dr. Sanday (*Sacred Sites*, p. 27) remarks: 'Only the neighbourhood of *Kersa* satisfies the conditions of the miracle. Not only are there tombs near at hand, but here alone is there a cliff that falls sheer almost into the lake.'

28. Matthew here summarizes Mark v. 1–5.

two possessed with devils (marg. 'demoniacs'): Mark and Luke mention only one. Another case where Matthew duplicates is xx. 30 (two blind men against Mark's one), cf. ix. 27 (? a doublet). That Matthew 'may have purposely duplicated here by way of compensation' (having omitted the previous history of a demoniac), as Allen suggests, is hardly probable. Equally improbable is the explanation of Augustine and others since, that there were two demoniacs, but that one demon, being more violent and loquacious than the other, is alone expressly mentioned by Mark and Luke. Less improbable, perhaps, is the explanation of Weiss that the discrepancy is an inference from the plurality of the demons (cf. verse 9, 'he saith unto him, my name is Legion, for we are many').

coming forth out of the tombs, &c. Obsessed with the idea of possession by spirits, the demoniacs took up their congenial residence among the tombs. A passage in the Palestinian Talmud (*Terumoth* 40 b) states: *These are the signs of a madman. He goes out in the night and lodges among the sepulchres, and teareth his garments, and tramples upon whatsoever is given him* (see Lightfoot, *Horae, ad loc.*).

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[1] The reading 'Gergasenes' which some MSS. have in Luke arose probably under the influence of Origen.

behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there was afar off from them 30
a herd of many swine feeding. And the devils besought 31
him, saying, If thou cast us out, send us away into the

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29. What have we to do with thee? Cf. Mark i. 24, John ii. 4. The expression occurs in the O.T. (Judges xi. 12, &c.). Mark and Luke here have the singular ('What have *I* to do with thee?').

thou Son of God. This title is used by demons in addressing Jesus (cf. Mark iii. 11, Luke iv. 41). It means one possessed with divine power, and may have been used in a Messianic sense, as Luke (iv. 41) supposes. It was, however, not a common designation of the Messiah, as Dalman (*Words*, 268 ff.) shows, though it came to be regarded in this light by the Christian Church. Dalman holds that it has been substituted here for another title (such as 'the Christ') by the Evangelists. Perhaps the Evangelists, in ascribing the use of this title to the demons, wished to suggest that 'in relation to these spirits Jesus was to be conceived not so much as the Messiah, as the One in whom God appears upon earth' (Dalman). Mark and Luke have 'Jesus thou Son of the Most High God'.

art thou come hither to torment us before the time? The popular belief here reflected about the activity of demons comes to expression in the apocalyptic literature; cf. Ethiopic Enoch xv–xvi, where all the demons are given permission to act freely against mankind until the Day of Judgement (in *Jubilees* x. 8 f. only one-tenth have this permission accorded to them). One of the works of the Messiah was to overthrow Satan and 'destroy the works of darkness' (cf. Mark i. 24, 34, iii. 11, 12, 15, &c.). Here the demoniacs, voicing the evil spirits within them, acknowledge the Messiah and think that his penal activities have begun. Matthew omits the question (in Mark) about the name 'Legion'.

30. afar off. Mark has 'there on the mountain' (Luke has 'there'). Matthew's 'afar off' may possibly be an intentional alteration implying that the incident happened, in his view, far inland, away from the lake, in the district of Gadara (so Allen).

a herd of many swine: probably kept by some rich Gentile (the population of the district was mixed). These animals, impure to the Jew (Deut. xiv. 8; cf. Isa. lxv. 4), as also to the Egyptians and Arabians, were eaten by the heathen.

31. send us away. The causative has a permissive force: 'cause (i. e. allow) us to go'.

herd of swine. And he said unto them, Go. And they
32 came out, and went into the swine: and behold, the
whole herd rushed down the steep into the sea, and
33 perished in the waters. And they that fed them fled,
and went away into the city, and told everything, and
what was befallen to them that were possessed with
34 devils. And behold, all the city came out to meet
Jesus: and when they saw him, they besought *him* that
he would depart from their borders.

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32. rushed down . . . into the sea. Mark adds 'about two thousand': this detail is omitted by Matthew and Luke.

34. they besought him . . . out of their borders. 'Hostility for the loss of the swine, and gratitude for the removal of the scourge of the district, are alike swallowed up by fear of the Wonder-worker' (McNeile).

Additional Note on the Narrative of the Gadarene Demoniacs (viii. 28–34).

It must frankly be acknowledged that there are special difficulties in this story, as narrated, which it is hard to explain (see Headlam, *Miracles*, p. 308). There is no reason, however, to doubt that it rests upon a historical basis. That Jesus should have restored the demoniac is not a matter of serious difficulty. Few would now deny that on several occasions he restored such persons, believed to be dominated by evil spirits, to a normal state of mind and consequently of bodily health. The special difficulty of this narrative lies in the part played by the swine. Something may have happened—possibly, as has been suggested, the wild rush of the maniac shrieking past the herd—which caused a panic among the animals and the wild rush down the cliff into the sea. If this coincided with the cure of the 'possessed' man it might easily give rise to the belief reflected in the narrative, and affecting the traditional form in which it grew up, as to the permission sought and granted to the demons to pass into the swine. These features reflect popular superstition (cf. Whitehouse in Hastings, *DB* i. 594).

It is clear from the Synoptic Gospels that Jesus recognized the existence and power of a Kingdom of Evil, with organized demonic agencies, under the control of a supreme personality, Satan or Beelzebub. These demonic agencies are the source of every variety of physical and moral evil. One principal function

And he entered into a boat, and crossed over, and 9
came into his own city. And behold, they brought to 2

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of the Messiah is to destroy the works of Satan and his subordinates (Mark i. 24, 34, iii. 11, 12, 15, &c.). Maladies traced to demonic possession play a large part in the Synoptic narratives. In the expulsion of demons by his disciples Jesus sees the overthrow of Satan's power (Luke x. 18). The evil effected by Satanic agency is intellectual and moral as well as physical (Mark iv. 15, Matt. xiii. 19, 33 ; cf. 2 Cor. iv. 4).

That Jesus accepted the reality of such personal agencies of evil cannot seriously be questioned. Nor is it necessary to explain this fact away. The problem is to some extent a psychological one. Under certain conditions, and in certain localities, the sense of the presence and potency of evil personalities has been painfully and oppressively felt by more than one modern European, who was not prone to superstition. It is also literally true that the light of the Gospel and the power of Christ operate still in such cases 'to destroy the works of darkness' and expel the 'demons'. See further the Bible Dictionaries, *s.v.* 'Demon', 'Possession', 'Devil', 'Satan' ; and Headlam, *op. cit.*, 188 ff.

Hostility now begins to develop, until Jesus leaves Jewish territory for a time (xiv. 13). Throughout the period included within the intervening chapters, Jesus forbade those who were healed to publish the fact (ix. 30, xii. 16); he commissioned the Twelve to carry on his work (ch. x), and taught in parables (ch. xiii).

ix. 1–8. *The healing of the paralytic in Capernaum* (Mark ii. 1–12, Luke v. 17–26). At this point Matthew reverts to Mark's order, taking up the omitted narrative of Mark ii. 1–12. As elsewhere he much abbreviates the Markan account. In certain details Matthew and Luke agree against Mark ; but these differences are more probably due to independent alteration (and possibly assimilation of the narratives) than to the use of a special source. But see Introduction.

1. And he entered into a boat, and crossed over . . . city. This is an additional link due to Matthew's arrangement of the material of the previous chapter. In the Markan narrative the lake has not been crossed at all ; Jesus simply returns to Capernaum from a tour in Galilee. Luke, who largely rewrites the narrative, makes no mention of Capernaum (= 'his own city'). If the healing of the leper took place in Judæa (see viii. 1 and note) Luke perhaps regarded this incident as having occurred in the same locality.

2. behold, they brought to him . . . palsy, &c. Mark alone adds the detail that he was 'borne of four'. Other details are

him a man sick of the palsy, lying on a bed: and Jesus
seeing their faith said unto the sick of the palsy, Son, be
3 of good cheer; thy sins are forgiven. And behold,
certain of the scribes said within themselves, This man
4 blasphemeth. And Jesus knowing their thoughts said,
5 Wherefore think ye evil in your hearts? For whether
is easier, to say, Thy sins are forgiven; or to say, Arise,
6 and walk? But that ye may know that the Son of man
hath power on earth to forgive sins (then saith he to the
sick of the palsy), Arise, and take up thy bed, and go
7 unto thy house. And he arose, and departed to his
8 house. But when the multitudes saw it, they were
afraid, and glorified God, which had given such power
unto men.

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omitted by Matthew (the crowd, the house, the breaking through of the roof).

their faith: i. e. the faith of those who brought him; but probably the sick man, who was eagerly consenting to what they did, is included.

3. Only one could forgive sins—God alone. For a man to claim such power was to trench upon the divine prerogative.

4. And Jesus knowing their thoughts. 'His intuition, like his sympathy, though human, was profound, because of the perfection of his humanity in its union with the will of God' (McNeile).

5. The ingrained Hebrew idea that sin and suffering were organically connected was characteristic of the time and audience. It was shared by the disciples (cf. John ix. 2). According to prevailing ideas the healing of the sufferer would be the only possible proof that his sins were forgiven.

6. But that ye may know that the Son of man hath power, &c. Probably the title 'Son of man' was not used here by Jesus in its emphatic and eschatological sense; the Aramaic expression he employed probably meant 'men' (mankind). The point of the narrative seems to be that Jesus effects the cure in order to demonstrate that a new way of forgiveness has been opened to men. Men have now the power to re-admit the sinner, who has been estranged by his sins, into the fellowship of the divine society—man upon earth can represent God in heaven. The power is not inherent but delegated.

And as Jesus passed by from thence, he saw a man, 9
called Matthew, sitting at the place of toll: and he saith
unto him, Follow me. And he arose, and followed him.

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ix. 9. *The call of Matthew* (Mark ii. 13-14, Luke v. 27 f.). In its original setting the account of the call (in Mark) makes it clear that it took place in Capernaum, as Jesus 'passed by' the shore of the lake.

a man, called Matthew: Mark has 'Levi [*v. l.* James] the son of Alphæus'. If the Western reading 'James' were accepted, there would be two publicans among the Twelve. The first Gospel identifies this 'Levi' with the apostle Matthew, following a tradition which is independent of Mark. This identification has not been universally accepted, Levi and Matthew being distinguished by Clem. Alex., *Strom.* iv. 9, 73, and by Origen, *Contr. Cels.* i. 62.[1] If the identity is accepted Levi will be his original, and Matthew his acquired name. It is noteworthy that just as Mark speaks of Simon up to iii. 16, and afterwards of Peter, so in ii. 14 he speaks of 'Levi', and afterwards of 'Matthew'. It may be that 'Matthew' was the name he adopted as one of the Twelve, and served to mark a change in his calling. The bearing of two Semitic names by one and the same person can be illustrated from other instances (e. g. Simon = Simeon and Cephas). Levi's father Alphæus must have been a different person from the Alphæus who was father of James the Less.

A singular obscurity rests upon the personal history of most of the Twelve, and the case of Matthew is no exception. He is not mentioned in the Acts (except in the list i. 13) nor in the epistles, and no tradition about him has any authority.

sitting at the place of toll. The great road which led from Damascus to the Mediterranean skirted the northern end of the lake, and it was at this point that goods passed out of the territory of Philip into that of Antipas. At this frontier-station there was a post for collecting customs. Jesus, in his walk by the sea, reaches this post, and finding Levi the collector 'sitting at the place of toll' calls him.

And he arose, and followed him. Luke adds 'and he forsook all', i. e. gave up his post of tax-collector, to which he could not return; not necessarily his property.

[In all three accounts the call of Levi (or Matthew) immediately

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[1] The distinction of Levi from Matthew has been upheld among moderns by Grotius, Neander, Hilgenfeld, and Reuss. Resch (*Aussercan. Paralleltexte*) supposes that Nathanael (John i. 45, xxi. 2) and Matthew were identical, because each name = 'the gift of God'.

10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down
11 with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your
12 Master with the publicans and sinners? But when he

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follows the narrative of the cure of the paralytic; but the two incidents are not necessarily closely consecutive.]

ix. 10–13. *A meal with publicans and sinners* (Mark ii. 15–17, Luke v. 29–32). The incident here described may have been appended to illustrate Jesus' dealings with publicans and sinners generally. It has no necessary connexion with the call of Matthew, though its position here was suggested by the reference to Matthew's calling.

10. in the house: Matthew apparently regards this as the house of Jesus (Mark is ambiguous); Luke understood it to refer to the house of Levi. Matthew may be right, and the phrase 'sat down with Jesus', which Mark also has, rather suggests that Jesus was the host. Jesus could freely invite 'publicans and sinners' to his own house; Levi (Matthew) might well hesitate to do so, under the circumstances.

publicans and sinners. The tax-collectors, or customs-officers, who are designated 'publicans' in the N.T., followed a calling which was looked upon with marked disfavour by pious Jews. The demands of their trade made it practically impossible for them to keep the Sabbath (Greek merchants would cross the frontier on the Sabbath, and would have to be attended to). They were thus in constant contact with the heathen world. No pious Jew would enter such a calling. The sinners were not entirely composed of the immoral class, but would include those who did not attempt to observe the requirements of the Law (the *'am hā-'ares*).

11. the Pharisees: Mark has 'the scribes of the Pharisees', Luke 'the Pharisees and their scribes' (= Mark + Matthew). On the relations of the parties referred to see Introduction, p. 53.

Why eateth . . . with the publicans and sinners? i.e. with persons who do not trouble to observe the Law. How orthodox Jews were accustomed to regard such an act can be seen from Acts xi. 3, Gal. ii. 12. In order that they might be sure of observing the laws about food (to abstain from meats offered to idols, the forbidden food, and blood) the stricter Jews were led to shun meals with Gentiles. For the Rabbinical rules governing such intercourse see the Mishnah tractate *'Abodah zarah*.

12. But when he heard it: the Pharisees were probably not

heard it, he said, They that are whole have no need of
a physician, but they that are sick. But go ye and learn 13
what *this* meaneth, I desire mercy, and not sacrifice: for
I came not to call the righteous, but sinners.

Then come to him the disciples of John, saying, Why 14

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inside the house, but observed what was going on from without. Jesus may have overheard their words, or these may have been reported to him.

They that are whole, &c. The words have a proverbial ring. As the Physician, his obligation is to the sick rather than to the whole. Admitting for the moment that the Pharisees are 'the whole', it is the duty of the Physician to consort with his sick patients, regardless of the risk of contagion. In picturing himself thus Jesus is thinking of himself as the Physician of the ills of mind and spirit, rather than of the body.

13. But go ye and learn: a Rabbinic formula used in the early Halakic Midrashim (*Sifra*, *Sifre*); see Bacher, *Exeget. Terminol.* i. 75.

I desire mercy, and not sacrifice: the quotation is from Hos. vi. 6 and agrees with the Hebrew against the LXX. It is cited by Jesus again in xii. 7. Here it is an addition by Matthew to the Markan narrative, and is also absent from Luke. Its introduction here is probably due to the Evangelist—though our Lord did, doubtless, quote the passage, but in some other connexion. The argument is not clear as it stands. To visit the sick is the physician's duty, not an act of mercy. 'Sacrifice' probably is used in a wide sense to include any conformity to the ritual requirements based upon the Law; here avoidance of contact with 'sinners'.

I came not to call the righteous, but sinners. The words gain additional point if it was Jesus who had invited the guests to his own house ('to call' = 'invite'). Luke adds 'to repentance' 'in order to explain why the *righteous* were not called' (Allen). The addition of the same words here (A.V.) has inferior attestation.

ix. 14–15. *The disciples' question about fasting* (Mark ii. 18–20, Luke v. 33–35).

14. Then come to him the disciples of John, &c. Mark says: 'And the disciples of John and the Pharisees were observing a fast, and they come', &c. Matthew, understanding the subject of the sentence ('they') to mean the disciples, rewrote his opening words accordingly. Probably 'they' in Mark is impersonal = 'people'.

do we and the Pharisees fast oft, but thy disciples fast
15 not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

Why do we . . . fast oft? Mark, 'Why do the disciples of John and the disciples of the Pharisees fast?' Luke has 'often'. Perhaps the occasion was a public fast, such as those that took place in the autumn, when there was a drought (cf. vi. **2**, note). The strict Pharisaic teachers seized such occasions for a display of ascetic zeal, and were imitated by their disciples. On this occasion the disciples of John were also fasting. Whether John himself was still alive at the time of this incident does not appear [the narrative need not be closely connected with the incident of the previous section in time].

15. Can the sons of the bride-chamber mourn, &c.? Matthew substitutes 'mourn' for Mark's (= Luke) 'fast'. The 'sons of the bride-chamber' were the wedding-guests (male friends and relations of the bridegroom) who conducted the husband, at the end of the wedding-feast, to the apartment of the bride (see Box, *VB.*, Appendix ii, especially p. 213). The wedding-festival normally lasted seven days and was accompanied by much merry-making (cf. 'as long as the bridegroom is with them'); cf. Gen. xxix. 27, Judges xiv. 12. The Bridegroom, of course, here is a figure for Jesus during his earthly sojourn with the disciples – there is no reference intended to the Messianic feast.

but the days will come . . . then will they fast. It is not necessary to suppose that Jesus was thinking of a violent death when he uttered these words; in any case the disciples would interpret the saying of death in the ordinary course of nature. It was at a later period (cf. xvi. 21) that Jesus foretold his violent death. On the other hand, if the Baptist was in prison at this time, that fact would make the fasting of his disciples a perfectly natural proceeding.

ix. 16–17. *The old and the new* (Mark ii. 21–22, Luke v. 36–39). Whether the present sequence is the right one for this section is doubtful. Matthew follows the Markan order in placing it here. The connexion was probably suggested by the fact that John's disciples belonged to the old order, even as John himself did in the thought of Jesus (cf. xi. 7–15). The verses, which may have been taken from another context, represent the thoughts of Jesus about the old order of Judaism, as expressed in its traditional forms. No fragment of the new system,

And no man putteth a piece of undressed cloth upon an 16
old garment; for that which should fill it up taketh from
the garment, and a worse rent is made. Neither do *men* 17
put new wine into old wine-skins: else the skins burst,
and the wine is spilled, and the skins perish: but they
put new wine into fresh wine-skins, and both are pre-
served.

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inaugurated by Jesus, can be attached to the old without disaster. 'The Jewish forms, though threadbare, can still be useful; but to patch them up is to ruin them.' Cf. Rom. xiv. 13–23, 1 Cor. viii. 9–13.

16. And no man putteth a piece of undressed cloth, &c., *lit.* 'a patch, [consisting of] an uncarded strip'; a strip of cloth is meant, 'uncleaned' by combing, i. e. 'new, undressed'.

for that which should fill it up. This is the literal rendering of the Greek word (*plērōma*), which, however, as Wellhausen points out, may be the rendering of an Aramaic word = *patch*. Then the meaning is: 'for [otherwise] its [the garment's] patch takes away from the garment.' The new strip, forming the patch, is conceived as sewn along the frayed edge of the garment.

17. Neither do men put new wine into old wine-skins. 'New wine' means wine recently made; cf. Isa. xlix. 26, Ecclus. ix. 10. In xxvi. 29 a different Greek word is used, and 'new' means [wine] 'of a new kind' [the same word is rendered 'fresh', i. e. unused ('wine-skins') at the end of the verse]. 'Wine-skins' and not bottles are still used in the East. The old skins, corrupted by use, broke up under the fermentation of the 'new wine'. Here the thought expressed is that it would be equally fatal to force the outworn Jewish forms to receive the new spirit. The old order was changing, and the new ideas of the kingdom must develop forms suited to their own genius. The necessity for new forms is here clearly recognized—otherwise the new ideas would be as ineffective as spilt 'new-wine'; but Jesus does not attempt to define what exactly the new forms shall be.

ix. 18–26. *Healing of a child and the woman with the issue of blood* (Mark v. 21–43, Luke viii. 40–56). Matthew here again makes a change in his plan of using the Markan material. He has reached Mark ii. 22; but instead of proceeding with ii. 23 ff., he postpones the whole of Mark ii. 23–iv. 34 (as he had already once done; cf. note on viii. 18). The material contained in Mark iv. 35–v. 20 he has already utilized. Thus we are brought to Mark v. 21–43, which in one narrative contains two miraculous

18 While he spake these things unto them, behold, there
came a ruler, and worshipped him, saying, My daughter
is even now dead: but come and lay thy hand upon her,
19 and she shall live. And Jesus arose, and followed him,

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cures (but, perhaps, these are intended to be regarded as one occurrence, 'a miracle within a miracle', as Allen suggests). 'He then adds two miracles from other sources, and thus completes a third series of three miracles, illustrating Christ's power to restore life, sight, and speech' (Allen).

In the present section Matthew has much abbreviated Mark's narrative, and also altered the situation of its occurrence. In Mark, Jairus comes to Jesus when he is by the lake-side and surrounded by a multitude; but in the present context Christ is in a house discoursing on the question of fasting. Allen suggests that Matthew's rather summary account may have been written from memory, without the Markan account being before him. But this hypothesis seems unnecessary. Mark's account has 155 words, Luke's 123, and Matthew's 100. All the Matthean material is in Mark, but the first Evangelist omits the name 'Jairus'; also the names of the disciples allowed to be present: the words 'Damsel, arise', and the injunction not to make the miracle known. Luke agrees more nearly with Mark.

18. While he spake these things unto them: an editorial link. Matthew still thinks of Jesus as 'in the house'; in Mark and Luke Jesus has returned across the lake to find a great crowd awaiting him. This return has already been narrated by Matthew in verse 1.

a ruler. This is a wider term than Mark's 'one of the rulers of the synagogue', which was the title given to one who presided over the synagogue-worship (cf. Luke xiii. 14, Acts xiii. 15, xiv. 2, &c.). The word 'ruler', though sometimes applied to 'rulers of the synagogue' (cf. Moulton-Milligan, *Vocabulary*, p. 83), could be used to describe any prominent religious personage (such as a chief Pharisee or 'high priests'), or even an important member of the community, not necessarily a religious leader.

My daughter is even now dead: Mark says 'is at the point of death', and later narrates that a message came, 'thy daughter is dead'.

19. Mark and Luke relate that a crowd followed Jesus.

20–22. Matthew much abbreviates the full narrative of Mark here, which is also reproduced in Luke with a good deal of detail. She had suffered for twelve years, and had spent her substance on physicians, who failed to heal her.

and *so did* his disciples. And behold, a woman, who 20
had an issue of blood twelve years, came behind him,
and touched the border of his garment: for she said 21
within herself, If I do but touch his garment, I shall be
made whole. But Jesus turning and seeing her said, 22
Daughter, be of good cheer; thy faith hath made thee
whole. And the woman was made whole from that
hour. And when Jesus came into the ruler's house, 23
and saw the flute-players, and the crowd making a tumult,

20. the border of his garment: this detail, mentioned by Matthew and Luke, was probably omitted by Mark as unintelligible to Roman readers. The 'border' was the corner of the garment to which the tassels (Heb. *ṣîṣîth*) were attached in accordance with Num. xv. 38, Deut. xxii. 12. See the Bible Dictionaries, *s. v.* 'Fringe', *RWS.*[2] 450 f.[1] The woman approached from behind because she was ceremonially unclean, and her touch would pollute.

22. thy faith hath made thee whole: *lit.* 'hath saved thee' ('save' is only used by Matthew in this narrative in this sense). It was her faith (not the magic of the touch) that had saved her. This sentence has a distinct rhythm, and recurs in Mark v. 34, x. 52, Luke vii. 50, viii. 48, xvii. 19, xviii. 42. Matthew omits (as often elsewhere) Jesus' question, and the answer of the disciples.

from that hour: added by Matthew; cf. xv. 28, xvii. 18. In the legends connected with this story the woman's name is said to have been Veronica.

23. Matthew omits several details—the message not to trouble the Master as the child was dead, and the detail that only Peter, James, and John were allowed to accompany Jesus into the house.

23–24. Matthew alone, from a knowledge of Jewish customs, mentions **the flute-players.** As the house was that of an important person several of these would be present. Songs and music were part of the funeral rites in ancient oriental burial. After the body had been cleansed and placed on the bier, the funeral procession began, with the accompaniment of trumpets

[1] 'The garment itself was a large piece of linen or wool covering the whole body, the loose end of which hung over the left shoulder,' and 'the tassel attached to this corner was doubtless the "hem" or "border" of the garment touched by the woman with the issue of blood'.

24 he said, Give place: for the damsel is not dead, but
25 sleepeth. And they laughed him to scorn. But when
the crowd was put forth, he entered in, and took her by
26 the hand; and the damsel arose. And the fame hereof
went forth into all that land.

(T. B. *Keth.* 17 *a*), and of dirges and lamentations chanted by wailing women (cf. Jer. xx. 16, 2 Chron. xxxv. 25). Even the poorest were expected to provide two flute-players and one wailing woman (cf. *Keth.* 46 *b*).

Give place, for the damsel is not dead but sleepeth. The moribund condition of the girl had lasted for some time; all thought she was dead, and **laughed him to scorn** when Jesus asserted the contrary. There is nothing in the account of Mark and Matthew (but see verse 18) inconsistent with the view expressed in Jesus' words. Luke, however, suggests that the girl really was dead, and doubtless this was his own view of the matter. 'To sleep' is, it is true, sometimes used in the sense 'to die' (Dan. xii. 2, 1 Thess. v. 10); but here the verbs are not synonymous, but contrasted.

25. But when the crowd was put forth, i. e. from the court-yard of the house. Matthew omits the Aramaic words addressed to the damsel: '*Talitha cumi*'.

arose: sometimes in Matthew used of rising from a lying or sitting posture, sometimes of rising from the dead.

26. And the fame hereof, &c. Matthew reports the inevitable result, and omits the injunction to silence given in Mark and Luke (cf. viii. 4 note).

ix. 27–31. *The cure of two blind men.* This and the following passage (verses 32–33) are peculiar to Matthew. The story of the cure of two blind men here has a parallel in xx. 29–34, and it is possible to regard the two accounts as doublets. The latter passage is really derived from Mark (viii. 22–26, or x. 40–52). But the present account differs in several ways, and it seems probable that Matthew (or some other hand) compiled it from Matt. xx. 29–34, Mark x. 46–52, and Mark i. 43–45. The reason for the insertion here of verses 27–31 and 32–33 by the editor may have been a desire to complete a trilogy of miracles. The growing fame of the Teacher is emphasized in each case, and thus the way is prepared for the mission of the Twelve described in chapter x.

But why are *two* blind men mentioned? In the present account this feature is probably derived from xx. 29 ff. There it may be due to duplication. Mark describes two separate healings of a blind man (Mark viii 22–26, x. 40–52). Matthew omits one

[E] And as Jesus passed by from thence, two blind 27
men followed him, crying out, and saying, Have mercy
on us, thou son of David. And when he was come into 28
the house, the blind men came to him: and Jesus saith
unto them, Believe ye that I am able to do this? They
say unto him, Yea, Lord. Then touched he their eyes, 29
saying, According to your faith be it done unto you.
And their eyes were opened. And Jesus strictly charged 30
them, saying, See that no man know it. But they went 31
forth, and spread abroad his fame in all that land.

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of these accounts, and doubles the number healed. 'The case is similar to that of the demoniacs. Mark records two healings of a man *with an unclean spirit* (Mark i. 23–28, v. 1–20). Matthew omits the first, but in the parallel to the second has *two possessed with devils* (Matt. viii. 28–34)' (Allen). But see note on viii. 28 above.

27. This miracle is apparently placed in Capernaum (see next verse, 'when he was come into the house'). In xx. 29 ff. the incident there recorded takes place near Jericho.

son of David: The title is Messianic in import, occurring in this sense in *Ps. Sol.* xvii. 23. It expresses the idea of a *national* Messiah, and later became a popular designation of the expected one (see Dalman, *Words*, 316 ff.). Its use in address to Jesus probably implies a belief that he *might* assume the Messianic rôle (cf. xii. 23), and in any case attests the popular acceptance of his Davidic origin.

28. And when he was come into the house. Probably Matthew means by this Jesus' own house in Capernaum.

29. Then touched he their eyes: cf. xx. 34.

According to your faith be it done unto you. Cf. xiii. 58, viii. 10.

And their eyes were opened: in the N.T. the phrase (which is a Hebrew one, cf. Isa. xxxv. 5, xlii. 7 = Acts xxvi. 17) only recurs in xx. 33 and John ix and x.

30. And Jesus strictly charged them: margin, 'sternly'. The word expresses strong feeling and deep emotion: 'vehemently charged them'. It sometimes (in the LXX) implies a feeling of indignation (rebuke), but in the N.T. passages only deep feeling (Mark i. 43, xiv. 5), which expressed itself in a vehement injunction, or (John xi. 33) in look and manner.

31. Cf. Mark i. 44.

ix. 32-33 (34). *A dumb demoniac healed.* This story is peculiar

32 And as they went forth, behold, there was brought to
33 him a dumb man possessed with a devil. And when
the devil was cast out, the dumb man spake: and the
multitudes marvelled, saying, It was never so seen in
34 Israel. But the Pharisees said, By the prince of the
devils casteth he out devils.

35 And Jesus went about all the cities and the villages,
teaching in their synagogues, and preaching the gospel
of the kingdom, and healing all manner of disease and
36 all manner of sickness. But when he saw the multitudes,

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to Matthew, and may be compared with xii. 22 f.; cf. Luke xi. 14. The similar story in Matt. xii. 22–24 is substituted for Mark iii. 19*b*–21 (which both Matthew and Luke seem to have shrunk from recording). Luke, on the other hand, seems to have preferred the present Matthean passage (or its source) as a substitute for Mark iii. 19*b*-21, and used it as a suitable introduction to the discourse on Beelzebub. Here, too, it seems designed to form an introduction to the Pharisees' remark about casting out devils by Beelzebub. But the denunciation by Jesus that followed that charge is not here given, but is set forth in xii. 22 ff. Thus the present passage looks like a duplicate to xii. 22–24, which has been inserted here by the editor in order to complete his trilogy.

32. And as they went forth: i. e. probably the two blind men; though Jesus and his disciples might be meant. As they emerged from the house a dumb demoniac was brought.

a dumb man. The Greek word rendered 'dumb' means literally 'blunt', 'dull', and is applied, as here, either to speaking (cf. xii. 22, Luke xi. 14) or hearing (='deaf'); cf. xi. 5, Mark vii. 32, 37, ix. 35.

33. It was never so seen in Israel: cf. Mark ii. 12.

34. The true context of this verse (which appears to be a duplicate) is xii. 22 f. = Luke xi. 15 f. It is omitted in the old 'Western' text.

ix. 35–x. 1–4. *Introductory to the mission of the Twelve.* The editor in these verses appears to have worked up material derived from different sources. At verse 26 he had arrived at Mark v. 43. The following section (Mark vi. 1–6\ he postpones and uses in xiii. 53–58; but he uses here Mark vi. 6*b*–7, which he expands in verse 35 and x. 1. Verses 37–38 (= Luke x. 2) probably come from Q (see Oxford *Studies*, p. 114); x. 2–4 is derived from Mark iii. 16–19.

35. The first part of the verse (down to 'villages') is based upon Mark vi. 6 *b*; the rest repeats Matthew iv. 23.

he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. [E^{Q}] Then saith he unto his disciples, The 37
harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send 38

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36. The *résumé* given in this section reveals the extent of the labours of the great Teacher, and the need for a larger agency. He had gone into many cities, entered into synagogues, and everywhere found the people receptive and eager, but a lack of the gift of interpretation among the teachers. The people were **as sheep not having a shepherd.** Under what was tantamount to a foreign rule, the prey of governors and tax-farmers, the heads of the community hopelessly divided by sectarian animosity, the masses were **distressed and scattered** (or better, 'harassed and cast down', i. e. mishandled and lying helpless) like a flock neglected by its pastors, or driven by hirelings. The verse describes in metaphorical language the grievous state of unreadiness of the people for the crisis which was at hand, owing to lack of spiritual guidance. This moved the Lord's compassion.

as sheep not having a shepherd. For the image cf. Num. xxvii. 17, 2 Chron. xviii. 16, Isa. liii. 6.

37. The harvest truly is plenteous, &c. Luke x. 2 associates this saying with the mission of the Seventy. The spiritual harvest is ready to be reaped (cf. John iv. 35). The pathetic eagerness of the people, filled with expectation of Messiah's coming, makes them peculiarly open to receive the Gospel of the Kingdom, if only sufficient preachers can be found. For a different application of the figure see xiii. 39, Mark iv. 29.

[The saying embodied in verses 37-38 = Luke x. 1 was perhaps derived by Matthew from Q; but he has placed it in a different context here.]

The saying has a proverbial ring about it, and in fact the harvest had been used in a figurative sense in pre-Christian literature. In the apocalyptic passages of the O.T. (Joel iii. 13; cf. Isa. xvii. 5-11), as well as in the Jewish Apocalypses proper (e. g. Baruch lxx), the harvest is synonymous with the judgement (cf. xiii. 30, 39, 'the harvest is the end of the world'); but in the present passage the figure is applied differently, to the opportunity afforded to the reaper, after previous labour, to gather in the good crop. The figure is applied in this double sense also in Rabbinic. As Abrahams points out (*Studies* 99 f.), a close parallel to the saying, as used here, probably occurs in the Mishnah (*Aboth* ii. 19 [20]), in a saying ascribed to R. Tarphon (first century A. D.). This runs

10 forth labourers into his harvest. [M] And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

(as usually rendered): 'The day is short, and the task is great, and the workmen are sluggish, and the reward is much, and the Master of the House [= the landowner] is urgent. He said: It is not for thee to finish the work, nor art thou free to desist therefrom; if thou hast learned much Torah they give thee much reward; and faithful is the Master of thy work, who will pay thee the reward of thy work; and know that the recompense of the reward of the righteous is for the time to come.' It is a plausible suggestion (of Zipser's 1847) that the first clause of this saying should be rendered: 'To day is harvest' (Heb. *kāsîr* for *kāsēr*). The Rabbi, who was a contemporary of the apostles, applies the saying to the study of the Law. But it is probable that he was using a traditional figure in the reference to the harvest, which is older than his use of it. Jesus, it seems probable, is here doing the same.

x. 1. Here the editor takes up Mark vi. 7.

And he called unto him his twelve disciples. Mark has: 'And he calleth the Twelve, and began to send them forth two by two, and was giving them authority over the unclean spirits'. The mention of the Twelve in our verse is rather abrupt, Matthew not having prepared the way (as Mark had done in iii. 13 f.) by giving a list. He partially makes good this omission in the verses that immediately follow. They are referred to elsewhere in Matthew as a definite body, viz. 'the Twelve' (xi. 1, xx. 17, xxvi. 14, 20, 47). From xix. 28 it is clear that the number was regarded as symbolical, to correspond with the twelve tribes of which the nation was still ideally composed. Matthew does not mention the sending forth of the Twelve 'two by two'; but the placing of the names in pairs in the list may imply this.

authority over unclean spirits: Matthew alone adds 'to cast them out'. The term 'unclean spirit', which is frequent in Mark and Luke, recurs in Matthew only in xii. 43. For the idea expressed in the term cf. Zech. xiii. 2 ('spirit of uncleanness'); cf. also *Test. XII Patriarchs*, Benjamin, v. 2: 'If ye do well, even the unclean spirits will flee from you'.

and to heal all manner of disease . . . sickness. Cf. iv. 23, ix. 35. The authority thus given to the disciples was, of course, a delegated authority. They were to exercise it in Jesus' name, just as the Son exercised his authority from the Father; cf. xi. 27.

Now the names of the twelve apostles are these: 2
The first, Simon, who is called Peter, and Andrew his

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x. 2–4. *The names of the Twelve* (Mark iii. 16–19, Luke vi. 14–16).

2. Now the names of the twelve apostles: only here does Matthew speak of the Twelve as 'apostles', though the title occurs frequently in Luke and Acts. According to Luke (vi. 13, cf. Mark iii. 16, where, however, it has been thought the clause is derived from Luke), Jesus himself bestowed this title upon them. That Jesus selected twelve from the mass of his disciples to live in intimate society with himself is certain. The Twelve appear from the earliest period as a defined and recognized body (cf. 1 Cor. xv. 6). It has been doubted whether Jesus conferred the title 'apostles' on them at all; Swete suggests he may have done so, if not at the first, at a later time. It seems difficult to account for the fixed tradition unless it goes back to Jesus himself. Matthew stands alone in using the designation 'the twelve *disciples*' (x. i, xi. 1, xx. 17, xxvi. 20). The word 'apostle' = etymologically 'a person sent' or commissioned, and it is only in this sense that it is employed in the fourth Gospel (John xiii. 16). In the Synoptic Gospels it is always applied to the Twelve. But here, too, it may have different meanings; either (*a*) it may designate the Twelve as sent forth on one special mission of evangelization (so apparently in Mark iii. 14, vi. 30), or (*b*) one permanently commissioned.

In Luke all three meanings can perhaps be attested: once (Luke xi. 40) the word may have its etymological meaning of *messenger*; in two other places (vi. 13, ix. 10) it may be used to designate the special mission on which the Twelve were first sent; but in the remaining three (xvii. 5, xxii. 14, xxiv. 10) it is employed to designate the Twelve as the representatives of Jesus, the sense which it commonly bears in the Acts. In Rabbinic the term is used, and the Talmud defines the word thus: 'The apostle [Heb. *shālu^{a}ḥ*] of any one is as he himself from whom he is deputed' (T.B. *Berak.* 34 *b*). See further *DCG*, *s.v.* 'Apostles'; Hort, *The Christian Ecclesia*, 22–41; Lightfoot, *Galatians*, 92–101.

In the N.T. there are four catalogues of the Twelve: Matt. x. 2–4, Mark iii. 16–19, Luke vi. 16, Acts i. 13. They all appear to speak of the same persons (one or two points being doubtful); Simon Peter always stands at the head of the first division of four; Philip of the second; and James of the third; while Judas Iscariot always comes last. The order in Matthew agrees most closely with Luke's, Mark's with that of Acts.

The first, Simon, who is called Peter: 'first' here (peculiar to Matthew) means 'first and foremost' (cf. James iii. 17),

brother; James the *son* of Zebedee, and John his brother;
3 Philip, and Bartholomew; Thomas, and Matthew the

not merely first in the order named. This position was accorded to Peter by Jesus himself after (if not before) the great confession at Cæsarea Philippi, and is strongly emphasized in the first Gospel (cf. xiv. 28–31, xv. 15, xvi. 17 ff., xvii. 24–27, xviii. 21). 'Simon' is a Graecized form of the Hebrew 'Symeon' (*Shim'on*). 'Peter' (='Rock') is the Greek translation of the Aramaic *Cephas*. In the *Tosefta* (*Gittin* vi) it is stated that in Galilee the [Jewish] inhabitants usually bore two names, one [presumably Greek] for use in Galilee, and one [Hebrew or Aramaic] for use in Judæa.

and Andrew his brother. In Mark Andrew comes fourth, the three most closely connected with Jesus being named first. Here the brothers are arranged in pairs (perhaps a reminiscence of the original sending forth 'by twos'). The names Andrew and Philip are purely Greek, and it is interesting to recall that Bethsaida, to which all three according to John i. 44 belonged, was a Hellenistic town.

3. Bartholomew (='son of Talmai' or 'Tolomai') is commonly identified with Nathanael (John i. 46).

Thomas, and Matthew the publican. All the three names just enumerated are Aramaic. Thomas is not again referred to by Matthew, but comes into some prominence in John (xi. 16, xiv. 5, xx. 24). This may indicate (cf. also his higher position in the group, Acts i. 13) that he rose in importance during the apostolic age. Perhaps a similar case is that of the sons of Zebedee, here mentioned according to their age (James and John), while in Acts the order is reversed, the more prominent younger brother (John) coming first. 'Thomas' = 'Didymus' (John xi. 16) is another case of Semitic and Greek names being interchanged. Each means 'twin'. Matthew *the publican* identifies the apostle with the Matthew mentioned in ix. 9.

The term 'publican' is applied to the subordinate officers who actually collected the taxes at the stations. They are not to be confused with the farmers of the taxes, the *publicani* (a term used inexactly by the Vulgate to render the Greek word applied to the subordinate officers referred to in the N.T.; hence the E.V. 'publicans'). While the *publicani* who actually leased the tolls were often (in the imperial provinces) rich Romans of equestrian rank, the officers in their employment in Palestine (e.g. in Judæa) were mostly Jews, who were despised by their orthodox and strict countrymen, and were generally unpopular. A similar system prevailed in autonomous districts such as the territory of Herod Antipas. Hence the juxtaposition of 'publicans and sinners'. The tolls, i.e. levies on exports, were bought by the *publicani* for a fixed sum, and by extortionate means they made what profit

publican; James the *son* of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot, who also 4
betrayed him. These twelve Jesus sent forth, and 5
charged them, saying,

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they could from the unfortunate population who actually paid the duties.

James *the son* of Alphæus, so named to distinguish him from *the son* of Zebedee. This Alphæus was probably not the father of Levi (= ? Matthew).

Thaddæus is probably the true reading in Matthew and Luke, with the variant 'Lebbæus'; in Luke vi. 16, Acts i. 13, and Sin. Syr. here, 'Judas of James' (='Judas not Iscariot', John xiv. 22) takes the place of Thaddæus, in Luke and Acts following Simon the Zealot. See further Westcott and Hort (*NT.* ii. App. p. 11) and Burkitt, *Evang. d. Mephar., ad loc.*

4. Simon the Cananæan (marg. 'Zealot'); so Mark iii. 18. Luke and Acts substitute 'the Zealot' for 'the Cananæan'. 'Zealot' represents the meaning of 'Cananæan' (connected with the Hebrew *Ḳānā* = 'to be zealous'), but whether it denotes that he had been a member of the fanatical sect of 'Zealots' is doubtful. Possibly it is a descriptive term, referring to some feature in his character, and bestowed upon him by Jesus or the disciples. Cf. Dalman, *Words*, 2, n. 4. Possibly he had been a religious 'zealot' of the party of the Pharisees (i. e. a Shammaite); cf. Acts xxi. 20, Gal. i. 14.

Judas Iscariot . . . betrayed him. 'Iscariot' probably represents the Hebrew for 'man of Kerioth' (*'ish ḳerioth*): cf. Dalman, *Words*, 51. The designation of a man by his place of origin (cf. John i. 44, xxi. 2) occurs in Rabbinic. The identification of the place-name Ḳerioth is uncertain. The majority of scholars incline to the view that the place meant is Kerioth-Hezron, or Hazor, of Josh. xv. 25 (Vulg. *Carioth*). For other conjectures see *DCG*, i. 908. In any case it is highly probable that Judas was not a Galilean.

who also betrayed him: *lit.* 'who delivered him up'; Luke varies the phrase (vi. 16, render 'who turned traitor').

x. 5–42. *Mission Charge to the Twelve.* This is the second of the five massed discourses into which Matthew has collected the sayings of Jesus. It takes the form of a mission-charge to the Twelve, and is composite in character, some of the material being drawn from Mark, and other from Q. Both Mark (vi. 7–11) and Q had mission charges. In Luke this material is kept distinct, Mark vi. 7–11 (= the special Mission of the Twelve) being followed

[Q?] Go not into *any* way of the Gentiles, and enter
6 not into any city of the Samaritans: but go rather to the

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in Luke ix. 1–5, while in ch. x. 1–16 (the Mission Charge to the Seventy) he follows Q.

Matthew combines both sources. 'He starts with matter from Mark vi. 7–11, and weaves into it matter from Q (which appears in Luke x). He continues the discourse with more Q matter . . . and then—what is most significant—adds a passage from an entirely *different context of Mark* (x. 17–22 = Mark xiii. 9–13), i. e. from Mark's great apocalyptic discourse, which discourse, when he comes to it, he repeats almost verbatim, but with the omission of these verses, all save the first and last, which cannot well be dispensed with in the original context' (Streeter in *Oxford Studies*, p. 149). The possibility must be allowed for, however, that some of this material stood both in Mark and Q: this may have been the case with Matt. x. 19–20 = Luke xii. 11–12 = Mark xiii. 11. The discourse, as it stands, falls into four sections: (*a*) verses 5 b–16; (*b*) verses 17–23; (*c*) verses 24–39; (*d*) verses 40–42.

(*a*) x. 5 b–16. *Instructions to the Missioners.* Verses 9–10 a = Mark vi. 8–9; verses 11–14 are an expansion of Mark vi. 10–11 with matter (verses 12–13 = Luke x. 5–6) derived from Q. The source of the other verses appears also to have been Q.

5 b–6. The source of these verses may have been Q, though there is no parallel in Luke, who may have deliberately omitted them as likely to be misunderstood by non-Jewish readers (see *Oxford Studies*, p. 134). (Verse 5 a appears to be an expansion of Mark vi. 8.]

Go not into *any* way of the Gentiles: *lit.* 'Depart not to the way leading to the Gentiles'. This may mean 'Depart not out of Jewish territory into Hellenistic regions'. Hellenistic towns were dotted about Palestine (see Schürer, *HJP.* ii. i. 57–149).

enter not . . . city of the Samaritans. It is worth noting that the Samaritans are here carefully distinguished from the Gentiles, and in this respect the tone of the words contrasts with the fierce hostility of the orthodox Jews, who on their journeys to and from Galilee and Judæa would even pass to the Hellenistic district east of the Jordan in order to avoid Samaritan territory (cf. John iv. 4). Jesus' proposed visit to a Samaritan village (Luke ix. 52) is not referred to in Matthew. See Schürer, *op. cit.*, ii. i. 5–8.

6. but go rather to the lost sheep of the house of Israel: cf. xv. 24. Concentration of effort on Israel was justified at this stage by the hope that the Jewish nation might repent, and so

lost sheep of the house of Israel. [Q^M] And as ye go, 7
preach, saying, The kingdom of heaven is at hand.
Heal the sick, raise the dead, cleanse the lepers, cast out 8
devils: freely ye received, freely give. [M and Q] Get 9

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hasten the coming of the new age; cf. Acts iii. 19 f., John iv. 22. 'If Israel shall repent but one day, forthwith the Redeemer [i. e. Messiah and redemption] cometh' (T. J. *Taanith* 64 *a*) · 'lost' here = 'perished' (not 'strayed').

7–8. Cf. Luke x. 9. Probably derived from Q (see Oxford *Studies*, 116). In Luke those two injunctions are given in the charge to the Seventy, the order being reversed (verse 7 = Luke x. 9 b, verse 8 a = Luke ix. 9 a).

7. The kingdom of heaven is at hand: cf. iv. 17.

8. Heal the sick: Luke (x. 9) has this clause only. The rest of the verse seems to be an expansion (cf. the similar series, xi. 5): 'raise the dead' is omitted by the later uncials.

All these acts of power are governed by the idea of the opening words: 'the kingdom of heaven is at hand', the imminent approach of which would thus be hastened.

freely ye received, freely give: 'Ye have freely received the power of healing the sick, freely give'. The injunction appears to be directed against receiving money payments for their missionary labours. Similar injunctions occur in the early Rabbinic literature (cf. *Bekor.* iv. 6; *Ned.* iv. 2), and *Pirke Aboth* i. 13 (14) contains a warning against utilizing the position of a teacher for personal profit and glorification. The positive rule, practised by the Rabbis and by the apostle Paul, was to combine knowledge of a trade with religious activities (cf. *Aboth* ii. 2: 'Excellent is Torah-study together with worldly business'). The apostle refused to make worldly profit out of his ministry (2 Cor. xi. 7 ff.; cf. 1 Cor. ix. 18, 2 Cor. xii. 13–18, 1 Thess. ii. 9, Acts xx. 33–35). Many of the Rabbinical teachers maintained themselves by following a trade. The *Didache* (xi–xiii) found it necessary to guard against the abuse of this rule ('if the prophet demands money he is a false prophet').

9–10. *Injunctions not to prepare provision for the journey.* See Mark vi. 8-9 (staff, bread, wallet, money, [sandals], coats); cf. Luke ix. 3. Here Matthew has a different order (money, wallet, coats, shoes, staff) which seems to have been influenced by Q = Luke x. 4 (purse, wallet, shoes).

9. Get you, &c.: i. e. 'do not procure' as a provision for the journey—not a prohibition against money payment, since the verb governs all the items that follow to the end of verse 10. Neither 'gold nor silver nor even bronze', i. e. money of any sort. The

10 you no gold, nor silver, nor brass in your purses; no
wallet for *your* journey, neither two coats, nor shoes, nor
11 staff: for the labourer is worthy of his food. [M] And

'purse' was the girdle (Gk. *zōnē*), which is still in Syria made 'double for a foot and a half from the buckle, thus making a safe and well-guarded purse' (Hastings, *DB*, art. 'Bag'). The instructions here given may be paraphrased thus: 'Provide neither gold nor silver nor brass in your purses. You are going to your brethren in the neighbouring villages, and the best way to get to their hearts and their confidence is to throw yourselves upon their hospitality. . . . At this day the farmer sets out on excursions quite as extensive without a para in his purse' (Thomson, *Land and the Book*, 345 f.).

The coinage of Herod was chiefly in brass or copper. Gold and silver coins were of Greek or Roman mintage, and scarce (cf. Acts iii. 6). Such coins were sometimes obtained from 'strangers' (Matt. xvii. 6).

10. no wallet for *your* journey: the wallet would be used for carrying food for each day's journey, and the injunction appears to be directed against receiving such provision. Hospitality could be accepted, but no further provision. In *Exp. T.*, Nov. 1906, p. 61 f., it is suggested by Deissmann that what is referred to is not a bread-bag, but a beggar's collecting-bag; then the meaning would be 'you are not to beg', like the mendicant heathen priest who went on begging expeditions.

neither two coats: the 'coat' (Gk. *chitōn*) was worn under the cloak. The injunction means either that one spare 'coat' was not to be taken, or that two 'coats' were not to be worn together (so Mark vi. 9), an inner and an outer. 'Coats' are not mentioned in Luke x.

nor shoes, nor staff: 'shoes' are absent from Luke ix, which makes it probable that in the original text of Mark (vi. 9) the clause 'shod with sandals' is a later addition. 'Shoes' are forbidden here and in Luke x (= Q). The 'staff' is not mentioned in Luke x; but in Luke ix and Matthew here it is forbidden, contradicting Mark (vi. 8), which expressly allows one staff ('save a staff only'). Probably Mark's text represents the form of the original injunction, the prohibition, perhaps, marking a later stage of increased strictness. 'The staff was a common necessary for the traveller, serving at the same time as a help to walking and as a weapon. The ordinary Jewish traveller carried a staff and a bag' (Abrahams, *Studies*, 113). According to Josephus (*Wars*, ii. 8. 4) the Essenes 'carry nothing at all with them when they travel', but depended upon hospitality.

for the labourer is worthy of his food: he may accept the

into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. [Q[M]] And as ye enter into the house, salute it. And if 12, 13
the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

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food necessary to sustain him from those to whom he ministers. Cf. *Didache* xiii. 1 ('And every true prophet that settleth among you is worthy of his food'). Luke (x. 7) gives 'hire' for 'food' (cf. 1 Tim. v. 18); 'hire' in such a connexion may be regarded as the virtual equivalent of 'food'. For the general principle, based on our Lord's authority, cf. 1 Cor. ix. 14.

x. 11–16. *Injunctions as to procedure during the tour.* Here again Markan matter (verses 11 and 14) has been combined with material derived from Q. Mark vi. 10–11 contains two injunctions: they are to remain in any house they enter till they leave; when leaving any place that refuses to receive them they are to shake off the dust of their feet as a witness against it.

11. And into whatsoever city . . . search out, &c. This command is peculiar to Matthew. They are to search the village for a worthy householder (i. e., perhaps, one ready to welcome them), and having found such are to remain in the house; 'Go not from house to house' (Luke x. 7) is the form given in Luke, i. e. they were not to appear to be seeking more comfortable lodgings.

12–13. At first their work was to be chiefly in houses, and these verses describe the procedure as to such. Cf. Luke x. 5–6.

12. And as ye enter into the house, salute it. Apparently the salutation was to be made, even though (next verse) the house should prove unworthy. This suggests that the missioners would inquire at a house before knowing what their reception was likely to be, and that more than one house might be visited in the process. Before making the inquiry they were to give the house the privilege of a salutation ('Peace be to this house', Luke x. 5), which, if the owner proved unworthy, would be ineffectual.

13. And if the house be worthy. Luke preserves the idiom of the original Semitic: 'if a son of peace be there' (Luke x. 5). The ancient blessing, like the curse, was thought of as possessing a sort of objective existence of its own, after it had once been uttered, its power varying with the degree of personal importance of the speaker. Hence the language employed here ('come', 'return'): cf. Isa. xlv. 23, lv. 11, Zech. v. 3 f.).

14 [M] And whosoever shall not receive you, nor hear your
words, as ye go forth out of that house or that city, shake
15 off the dust of your feet. [Q^M] Verily I say unto you, It
shall be more tolerable for the land of Sodom and
Gomorrah in the day of judgement, than for that city.
16 Behold, I send you forth as sheep in the midst of
wolves: be ye therefore wise as serpents, and harmless

14. And whosoever shall not receive you . . . as ye go forth, &c. Matthew here is still speaking of the 'house', though some confusion has been introduced by the introduction of 'or that city' after 'as ye go forth out of that house'. Mark (vi. 11) speaks only of the 'place', i.e. the whole city or village; Luke (ix. 5) follows Mark, and in x. 10 f. applies this also to the 'city'.

shake off the dust of your feet. Dust is a figure of pollution, and the action of 'shaking off the dust of the feet' is symbolic (cf. Acts xiii. 51), expressing entire separation between the parties. The unworthy householder is to be treated as a Gentile. In Luke x the city is addressed: 'Even the dust of your city, that cleaveth to our feet, we do wipe off against you' (Luke x. 11): in Luke ix. 5 (= Mark vi. 11) 'for a testimony unto them' is added at end.

15. Cf. Luke x. 12 (= Q). Luke has 'Sodom' only (for Matthew's 'land of Sodom and Gomorrah'). Sodom had long been quoted as a typical example of the execution of the divine judgement (cf. Isa. i. 9: *Jubilees* xxxvi. 10), and is often so used in the N.T. (cf. xi. 23, 24, Luke xvii. 29, Rom. ix. 29, 2 Pet. iii. 6, Jude 7).

in the day of judgement: cf. xi. 22, 24, xii. 36, and also elsewhere. It is often referred to, and at length, in the apocalyptic literature; cf. e. g. 4 Ezra vii (*passim*). The Judgement Day that is to come is meant.

[McNeile points out that this verse which has reference to the *city* does not harmonize with the context of Matthew's form of the charge to the apostles, which refers to their procedure in a *house*. It is, he thinks, 'a duplicate of xi. 24, added here by harmonization with Luke x. 12, where the saying has been transposed from its true position after verse 15 in order to form an impressive continuation of the saying about rejection of a city'.]

16. Behold, I send you forth . . . wolves: Luke (x. 3) places this saying at the beginning of the Charge to the Seventy. In Matthew it forms a link between the first part of the charge and the section that immediately follows, which speaks of persecutions. The saying would seem to apply to later times, rather than to the short missionary tour on which the apostles were first sent.

as doves. [M] But beware of men: for they will deliver 17
you up to councils, and in their synagogues they will
scourge you; yea and before governors and kings shall 18
ye be brought for my sake, for a testimony to them and
to the Gentiles. [M and Q] But when they deliver you 19
up, be not anxious how or what ye shall speak: for it
shall be given you in that hour what ye shall speak. For 20
it is not ye that speak, but the Spirit of your Father that

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be ye therefore wise as serpents, and harmless (marg. *simple*) **as doves.** Cf. Midrash *rabba* on Cant. ii. 14: 'God saith of the Israelites: Towards me they are sincere as doves, but towards the Gentiles they are prudent as serpents' (quoted by Nork and Wünsche). The dove is often used in Rabbinic literature as a symbol of Israel in its ideal aspect, as patient under persecution, submissive, and faithful; see Abrahams, *Studies*, 48. The thought is directed to emphasis on prudence.

(*b*) x. 17–23. *Predictions of persecution* (Mark xiii. 9–13, Luke xxi. 12–19). Matthew here adds a group of sayings derived from the apocalyptic discourse in Mark xiii. In his parallel to that chapter in xxiv. 9, 13 he omits most of this material which he here uses; it is possible that verses 19–20, which also recur substantially in Luke xii. 11, 12, stood in Q as well as in Mark.

17. they will deliver you up to councils . . . scourge you. For 'councils', i. e. the local courts, see v. 22. The elders of the synagogue would form the court, and the scourging would take place in the synagogue itself. This is illustrated from Acts xxii. 19, 2 Cor. xi. 24.

18. and before governors and kings: here 'governors' is used in a wide sense to embrace those who exercised executive power; cf. 1 Pet. ii. 14. Elsewhere in the N.T. (except in the quotation Matt. ii. 6) it is applied to the Roman Procurator in Judæa (cf. Matt. xxvii, xxviii): 'kings' here = the Herodian princes (Antipas, xiv. 9, Agrippa I, Acts xii. 1, Agrippa II, Acts xxv. 13).

for a testimony to them and to the Gentiles. The trial of the disciples would give them an opportunity for testimony, and to the foreign officers to hear their message; cf. 2 Tim. iv. 16 f. The addition 'and to the Gentiles' implies mission-work outside Palestine.

19–20 (= Mark xiii. 11) almost certainly in substance stood in Q; cf. Luke xii. 11–12 and xxi. 14 f.

20. the Spirit of your Father: a unique expression. Mark

21 speaketh in you. [**M**] And brother shall deliver up
brother to death, and the father his child: and children
shall rise up against parents, and cause them to be put to
22 death. And ye shall be hated of all men for my name's
sake: but he that endureth to the end, the same shall be
23 saved. [**Q^{M}?**] But when they persecute you in this city,
flee into the next: for verily I say unto you, Ye shall not
have gone through the cities of Israel, till the Son of man
be come.

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has 'the holy Spirit'. So Luke xii. 12. Matthew never uses 'the holy Spirit'. The gift of the Spirit was to be one of the signs of the new age; cf. Joel ii. 28 f., Acts ii. 17 ff.

21. The tone of the passage is thoroughly apocalyptic. It depicts the state of turmoil and internecine strife which is one of the signs of the End (see further notes on ch. xxiv). For the phraseology cf. Micah vii. 6. There is a close parallel in *Sotah* ix. 15 (at the end), when Messiah comes, 'youth will insult old age, old men will rise up before young men, the son will despise the father, and the daughter rise up against the mother', &c.).

22. ye shall be hated of all men for my name's sake: cf. xxiv. 9 ('of all the nations') = Mark xiii. 13, Luke xxi. 17. 'The name' in Semitic idiom (O.T. and Rabbinical literature) often stands for the person: thus 'for my name's sake' = 'for me'. Cf. xix. 29, Acts ix. 16, xv. 26, &c.

he that endureth to the end . . . shall be saved. The expression 'to the end' has different meanings in the N.T. 'The End' has a technical meaning in apocalyptic, often denoting the end of the present order; cf. Dan. xii. 4, 9. In the present context it probably denotes the end of the persecutions regarded as a part of the Messianic 'travail'. Those who survive the Messianic woes are said to be 'saved', i. e. to enjoy the Messianic salvation; cf. 4 Ezra vi. 26.

23. This verse has occasioned considerable difficulty to interpreters. What is its precise meaning in its present context? The connexion and sense are greatly improved if we adopt the Western reading (D) which has the support of Sin. Syr. and Origen and Ephraim: 'But if they persecute you in this city flee unto another; *and if they persecute you in the other, flee unto another*: for verily I say unto you', &c. The clause italicized might easily have been omitted accidentally by homoioteleuton. In the context the saying is an encouragement to persevere in missionary work in Israel in spite of persecution: the reward to the faithful

[Q^M] A disciple is not above his master, nor a servant 24
above his lord. It is enough for the disciple that he be 25
as his master, and the servant as his lord. If they have
called the master of the house Beelzebub, how much more

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will be that the Parousia will soon be experienced. The passage seems to reflect the condition of things that existed in Palestine when the first Gospel was compiled. Just as Christians under other circumstances were nerved to go on by the hope of the Parousia, so the Jewish-Christians of Palestine are encouraged to endure to the end. The application by Matthew of the eschatological verses that precede to the charge given to the Twelve is thus explained. The procedure is exactly like that adopted by the editors of the prophetic books of the O.T., old prophecies being given an eschatological setting, and thus adapted to the needs of a later time.

The saying probably stood in the edition of Q which Matthew used (see Oxford *Studies*, 429 *n*), and may be regarded as reflecting or based upon an authentic utterance of Jesus, though its present setting will be due to later adaptation. On the meaning of 'Son of Man' in these connexions see Introduction. For Schweitzer's strange treatment of this text see *Quest.* 357–363.

(*c*) x. 24–39. *Further sayings on persecution.* The material of this section has been derived from Q, though the Lukan parallels are in different contexts (see Oxford *Studies*, 160 f.).

24. A disciple cannot expect to suffer less persecution than his Teacher. Cf. John xv. 20, where the latter part of the saying is quoted in connexion with persecution ('if they persecute me they will also persecute you'). In Luke (vi. 40) the first part of the verse appears in the Great Sermon. The words have a proverbial ring, and in the Babylonian Talmud (*Berak.* 58 *b*) similar words are cited in proverbial fashion: 'It is enough for a slave if he is as his master' (i.e. shares similar fortune). Cf. John xiii. 16.

25 a. Luke (vi. 40 b) has 'but every one when he is perfected shall be as his master', which is substantially what Matthew has here; but the Matthean form seems to be more original. Epiphanius mentions that the Ebionites used the saying, *It is enough for the disciple to be as his master*, in favour of circumcision. This shows that the saying stood in their gospel.

If they have called the master of the house Beelzebub, &c. Cf. xii. 22–32, in allusion to and connexion with which this saying, peculiar to Matthew, was originally spoken. The best attested form of the proper name in the N.T. is *Beelzebul* (= *Baalzebul*), which probably meant 'lord of the mansion', i.e. to the

26 *shall they call* them of his household! Fear them not
therefore: for there is nothing covered, that shall not be
27 revealed; and hid, that shall not be known. What I tell
you in the darkness, speak ye in the light: and what
28 ye hear in the ear, proclaim upon the housetops. And
be not afraid of them which kill the body, but are not
able to kill the soul: but rather fear him which is able

Jews of N.T. times 'lord of the nether world' (see *Encycl. Bibl.*, col. 514); see xii. 29 note [This is more likely than 'lord of dung']. 'Baalzebub' ('lord of flies') may be a cacophony for 'Baal-zebul' (Beelzebul). In this passage and in xii. 26–27 Beelzebul fills the rôle of Satan, and may be regarded as identical with the latter. See further xii. 26 f. and notes.

x. 26–33 (Luke xii. 2–9). The sayings here collected (from Q) have a different context in Luke. They are grouped together with a word-link: 'Fear not . . . '.

26. for there is nothing covered, &c. In Luke xii. 2 (Q) this forms part of a discourse to the disciples warning them against the spirit of the Pharisees. In Mark iv. 22 (= Luke viii. 17) a similar saying occurs (with reference to truth from parable). Here the logical connexion is difficult. Perhaps it is best to connect with the following words; then the meaning will be: 'Preach boldly, for everything I tell you in secret I wish to be proclaimed openly'.

27. 'What you have heard in secret speak': but in Luke (xii. 3) 'What you have spoken in secret shall be made public'.

what ye hear in the ear: i. e. whispered in the ear.

proclaim upon the housetops: whence public announcements are made.

28. are not able to kill the soul: Luke: 'and after that have no more that they can do'. 'Soul' (Gk. *psȳchē*) has different meanings in the N.T.; (*a*) the vital principle, common to men and animals, which can be killed (Mark iii. 4); (*b*) the seat of thought and emotions (e. g. xxii. 27); (*c*) something transcending both the previous ideas—all that constitutes the real self: so here, xvi. 26. Cf. Luke ix. 25.

but rather fear him which is able, &c., i. e. God, who 'hath power to cast into hell' (Luke xii. 5); cf. Matt. v. 29, James iv. 12. For Gehenna cf. v. 22, 29; and with the whole verse cf. Wisd. xvi. 13, 4 Macc. xiii. 14 f. ('let us not fear him who thinketh he killeth').

29. An assertion of God's absolute Providence: 'the meanest creature passes not out of existence unobserved of your Father'.

to destroy both soul and body in hell. Are not two 29
sparrows sold for a farthing? and not one of them shall
fall on the ground without your Father: but the very 30
hairs of your head are all numbered. Fear not therefore; 31
ye are of more value than many sparrows. Every one 32
therefore who shall confess me before men, him will
I also confess before my Father which is in heaven.
But whosoever shall deny me before men, him will I 33
also deny before my Father which is in heaven.

Think not that I came to send peace on the earth: 34

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two sparrows sold for a farthing: sold, i. e. to be eaten, as they are eaten to-day in Mediterranean countries. The Roman coin here referred to (the *As*) was in value $\frac{1}{16}$th of a denarius ($=9\frac{1}{2}d.$), and so about $=\frac{1}{2}d.$ Five sparrows might be sold for a penny (Luke xii. 6 has this form of the saying).

shall fall on the ground, &c., through the conditions of weather or hunger; for the form of the expression cf. Amos iii. 5. All these seeming accidents are not outside God's loving care.

30. the very hairs of your head . . . numbered: Syr. (original reading) has 'the single hairs (*menê*) of your hair'. There is a word play between *menê* and 'numbered' (*manna*).

31. ye are of more value than many sparrows, and, therefore, whatever befalls (even death itself) is not outside the divine Providence. Cf. vi. 26, xii. 12.

32–33. These verses sum up the general thought of endurance under persecution which is the theme of verses 17–31; cf. Luke xii. 8, 9.

32. who shall confess me: i.e. 'acknowledge'—acknowledge his claims, endorse and approve; cf. Rom. x. 9; for the whole verse cf. Rev. iii. 5.

before men . . . before my Father which is in heaven: i.e. before the courts human and divine: for the latter expression Luke has 'before the angels of God', and for 'I' he has 'the Son of man'

x. 34–36. *Internal strife* (Luke xii. 51–53). The internal strife produced within the Jewish community by the spread of the new teaching seems to be the dominant idea behind the selection of this saying for this context. It expands the thought already expressed in verse 21. The material again is derived from Q.

34. Think not. For the expression cf. v. 17.

35 I came not to send peace, but a sword. For I came to
set a man at variance against his father, and the daughter
against her mother, and the daughter in law against her
36 mother in law: and a man's foes *shall be* they of his own
37 household. He that loveth father or mother more than
me is not worthy of me; and he that loveth son or
38 daughter more than me is not worthy of me. And he
that doth not take his cross and follow after me, is not

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not . . . peace, but a sword. For 'sword' Luke has 'division', which correctly represents the thought. The result of the new doctrine is expressed Hebraically as purpose. 'On the earth', i. e. the land of Israel.

35. The effect of Jesus' work is expressed in language derived from Micah vii. 6 (cf. verse 21 above). Elijah (Mal. iv. 6) was expected to heal divisions, when he should come to herald the Messiah. Perhaps, as McNeile suggests, the saying may definitely have meant 'I am not Elijah'.

36. The citation from Micah completed. Luke (xii. 52–53) has two verses which work out the implications of the text in detail ('father against son, son against father', &c.). This, which is absent from Matthew, looks like later commentary. Jesus experienced the opposition of his own family; cf. Mark iii. 21.

x. 37–38. *Sacrifices for Christ's sake* (Luke xiv. 26–27). The context and phraseology of the Lukan parallel are different. The Lukan setting seems to be the original one. Christ addresses to the crowds who follow him a warning as to the conditions of true discipleship. Here the saying is used to enforce renunciation under persecution.

37. He that loveth father or mother: 'A true disciple feels an irresistible personal affection for the Master, greater than that of a son for his father' (McNeile). Luke enlarges the list of relationships.[1]

38. And he that doth not take his cross. Not only family ties must be sacrificed for Jesus' sake, but a man must be ready

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[1] A somewhat similar sentiment is occasionally expressed in the Rabbinic literature regarding the relation of master and disciples; cf. in the Mishnah, *Baba meṣi'a* ii. 11: 'The forlorn condition of a Teacher deserves more attention than that of a father; for the father (only) brings the son into this (present) world, whereas his Teacher, who has taught him wisdom, brings him into the life of the world to come.'

worthy of me. He that findeth his life shall lose it; 39
and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that 40
receiveth me receiveth him that sent me. He that 41

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even to sacrifice his life, and endure a violent death. In this context this is the climax of the long passage on persecution. Luke has 'whosoever doth not bear his own cross, and come after me, cannot be my disciple'. In its original context this saying can hardly have reference to the mode of Jesus' own death. It is probably to be understood metaphorically of terrible suffering and sacrifice. The present saying is derived from Q; the similar saying in Mark viii. 34 (=Matt. xvi. 24, Luke ix. 23) is probably a doublet. It was customary for criminals to bear their own cross to the place of execution; cf. John xix. 17.

39. *Self-sacrifice enforced as a positive principle* (Luke xvii. 33). The saying recurs in xvi. 25 = Mark viii. 35 = Luke ix. 24; cf. John xii. 25. Its juxtaposition with the previous saying about the cross is due to the Markan tradition (Mark viii. 34 f.). In Luke xvii. 33 (=Q) it occurs in a discourse about the coming of the Son of Man.

He that findeth his life, &c. 'He that preserveth his [physical] life from martyrdom shall lose his higher self (the higher soul-life).' The reference is clearly to death under persecution here. Luke (xvii. 33) omits 'for my sake'; Mark has it with the addition 'and for the Gospel's sake'.

(*d*) x. 40–42. *Conclusion of the missionary charge* (Luke x. 16; cf. John xiii. 20; and for verse 42, Mark ix. 41).

40. Cf. John xiii. 20. For 'receiveth' Luke x. 16 has 'heareth'. The verse (here derived from Q) has a Markan parallel (Mark ix. 37 = Matt. xviii. 5 = Luke ix. 48). The connexion in thought is with the injunctions in the earlier part of the charge (verses 11–14) about receiving the missionaries 'into the house'.

he that receiveth me . . . him that sent me. Jesus puts his claim for the divine origin of his mission at the highest; the language here used may be compared with that of the fourth Gospel (cf. John xii. 44, 48 f., xiii. 20, xx. 21). It is implicit throughout Christ's teaching—he spoke as a Son in intimate communion with the Father.

41. He that receiveth a prophet, &c. This verse is peculiar to Matthew. This verse (cf. also vii. 15 f.) apparently implies the existence of a distinct order of Christian prophets, of which we read in the *Didache* (xi–xiii). Cf. with this verse *Did.* xi. 4: 'Let every one that cometh in the name of the Lord be received'.

receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive
42 a righteous man's reward. [M] And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
11 [E] And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

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in the name of. This expression corresponds to a common Rabbinic one (*lĕshēm*) = 'for the sake of' or 'in the capacity of'; so here the meaning is: 'every one who receives a prophet on the ground of his prophetic qualifications', i. e. for his own sake. The last clause ('he that receiveth a righteous man, &c.) is added to include the faithful Christian people who did not belong to the order of prophets. 'Those who receive the Christian missionaries, i. e. accept their teaching and become Christians, will receive the same reward as the preachers themselves' (Allen). For eternal life as a reward cf. xix. 29.

42. This verse is derived from Mark ix. 41 (which Matthew omits in his parallel narrative, xviii. 6). The reference in the original (Markan) context is to children. Here the verse is added in order to include the large class of simple believers who were neither prophets nor eminently righteous. They were the 'little ones' of the church.

xi. 1. This is an editorial formula of transition to another section of the Gospel; cf. vii. 28 (note). The verse concludes the preceding narrative. Mark vi. 12-13 (= Luke ix. 6) narrates the departure of the disciples on their mission, and their return is related in Mark vi. 30 (= Luke ix. 10). Matthew says nothing about their return, but they are found with Jesus at xii. 1. Meanwhile Jesus continues his own work **in their cities**, i. e. in Galilee.

xi. 2-6. *The Baptist's question* (Luke vii. 18–23). Matthew has placed this section here for special reasons (in Luke it is placed before the mission of the Twelve): the cures mentioned in Jesus' reply have already been illustrated in every instance by Matthew's previous narrative; and by placing this incident after the mission of the Twelve, the point about the poor having the Gospel preached to them has received a previous illustration:

[E][Q^M] Now when John heard in the prison the works 2
of the Christ, he sent by his disciples, and said unto him, 3
[Q^M] Art thou he that cometh, or look we for another?

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further, the parable of the children in the market-place forms the transition to the phase of the ministry which is specially emphasized in this Gospel—the Pharisaic opposition. See Streeter, *Oxford Studies*, 151 f.

2. Now when John heard in the prison, &c. The arrest has already been mentioned in iv. 12. The Lukan account, which is longer, makes no mention of the imprisonment, but merely states that the disciples of the Baptist told him of the miracles. This seems to show that they had access to their master in the prison. Herod appears to have treated the Baptist well (Mark vi. 20; cf. Acts xxiv. 23). According to Josephus (*Ant.* xviii. 5, 2) he was confined in the fortress of Machærus, east of the Dead Sea. Matthew relates the causes of the imprisonment in xiv. 3–12. According to Luke, John sent *two* of his disciples to ask the question. 'The Christ' is used here by the evangelist in his own narrative: it = 'the Messiah' and expresses Matthew's own knowledge in the light of later events.

3. Art thou he that cometh . . . another? It has been doubted whether 'the coming one' (='he that cometh') here refers to the expected Messiah; it certainly was not a regular title of the Messiah, though the text 'and there shall *come* (Heb. *û-bā*) a Redeemer unto Sion' (Isa. lix. 20) was used traditionally in the synagogue services in a Messianic sense, and is an ancient part of the daily service (Singer, p. 73). The significant word in this text is 'come'. Schweitzer interprets it as referring to the expected coming of Elijah, who would pave the way for the Kingdom. But it seems clear that the Baptist's description of the actions of him who should come after him ('he shall baptize you with fire', &c.) could only apply to the expected Messiah. In his mouth 'the coming one' can only mean the Messiah. The meaning of the message seems to be that Jesus had not yet made it clear that he claimed the rôle of Messiah. John's conception of the coming Messiah was probably the current apocalyptic one—the righteous King who would manifest acts of power and inaugurate the blessed Messianic age of felicity. According to John i. 19 f. three persons were looked for in close connexion with the coming Messianic age—Elijah, the Prophet (based upon Deut. xviii. 15), i. e. a second Moses, and the Messiah himself. John expressly disclaimed being any of these. Jesus had not yet done what the Messiah was expected to do. Will he yet declare himself?

4 And Jesus answered and said unto them, Go your way
5 and tell John the things which ye do hear and see: the
blind receive their sight, and the lame walk, the lepers
are cleansed, and the deaf hear, and the dead are raised
up, and the poor have good tidings preached to them.
6 And blessed is he, whosoever shall find none occasion
7 of stumbling in me. And as these went their way, Jesus
began to say unto the multitudes concerning John,

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4. tell John the things which ye do hear and see, &c. It is noteworthy that Jesus does not directly answer John's question in an affirmative or negative sense. He refused consistently to run the risk of misconception by openly claiming the Messiahship. He never regarded himself as Messiah in the popular Jewish sense. Jesus by this answer seems to have wished to sow the seed of a different conception in the Baptist's mind.

5. the blind receive their sight, &c. Of the series that follows (blind, lame, lepers, deaf, dead) no instances have previously been given of the healing of the lame or the deaf. Luke adds at this point: 'in that hour he healed many of diseases and scourges and evil spirits, and to many blind he gave sight'. This seems a more exact description of the mighty works of Jesus. Possibly the language of Matthew here has been coloured by the O.T. (see below), and, if so, may be taken as a general description of the mighty works, the details not being pressed. The language recalls Isa. lxi. 1 (cf. Luke iv. 18, the actions of the awaited Prophet) and Isa. xxxv. 3 f. (the divine action). At the same time the evangelist probably understood the language literally, and by placing the section where it is had already provided instances of most of the works described, including the raising of the dead (the daughter of Jairus).

Jesus' answer meant in effect, 'Ponder my works; the powers of evil are being undermined, and the Messianic age is very near'.

6. This must be taken as part of the message to the Baptist—an appeal to his faith in the divine character of Jesus' mission.

xi. 7–11. *Jesus' judgement concerning the Baptist* (Luke vii. 24–28).

7. And as these went their way. The messengers were, perhaps, still in sight. The interrogation had taken place in the presence and hearing of the crowd. Jesus at once makes a statement, characteristically magnanimous, about John's character and mission, in order to allay any possible disparagement that might

What went ye out into the wilderness to behold? a reed
shaken with the wind? But what went ye out for to see? 8
a man clothed in soft *raiment*? Behold, they that wear
soft *raiment* are in kings' houses. But wherefore went 9
ye out? to see a prophet? Yea, I say unto you, and
much more than a prophet. This is he, of whom it is 10
written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born of 11

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arise in their minds owing to his apparent wavering and uncertainty regarding the new Teacher.

7–8. The punctuation will be improved if the question is made to end respectively at *wilderness* and *went ye out*. Then the sentence runs: 'Why went ye out into the wilderness? To see a reed shaken with the wind? But why went ye out? To see a man, &c.?'

a reed: perhaps collective = the cane-grass that grew in abundance on the banks of the Jordan and in the Arabah. Perhaps the contrast is simply between reeds and man, with no suggestion of moral instability in John's character. You went out in the wilderness not to see the grass which abounds there, but a man. In 'soft raiment' the contrast intended is probably with the prophet's hairy mantle.

9. Yea, and much more than a prophet. Either (1) this is Jesus' own comment: 'You saw more than a prophet', viz. as explained in the next verse, the Herald of Messiah; or (2) it continues the expression of the people's expectation; 'Yea, you went out to see more than a prophet'—you expected to find in John the Messiah himself (cf. John i. 19, 25). (1) best suits what follows in ver. 10.

10. The quotation is from Mal. iii. 1. In the form given here and in Luke (cf. Mark i. 2) it is framed as an address to the Messiah by God. The LXX follows the Hebrew, which has: 'Behold I send my messenger, and he shall prepare the way before me'. The Synoptists apparently use an independent Greek translation of the type exemplified in the *Testimonia*. In any case it seems probable that the quotation has been inserted by the evangelist—it breaks the very close logical connexion between verses 9 and 11, and anticipates the guarded announcement of verse 14. Its presence in Luke may be due to glossing.

11. The verse can only be explained if two facts are borne in mind: (*a*) the Kingdom of Heaven is *future*; (*b*) John, great as

women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of
12 heaven is greater than he. And from the days of John

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he is, has not yet been admitted into it. Thus the saying probably means: 'You went out into the wilderness to see one greater than a prophet—no greater man has indeed arisen on the stage of history; yet the lowliest who shall have been admitted into the Kingdom will be greater than John now is'. Luke omits 'the Baptist' after 'John', probably rightly. Jesus calls him simply 'John'.

12–15. *Further sayings about the Baptist* (Luke xvi. 16). It seems clear that a saying about the Kingdom being taken by violence, and the law and the prophets until John, stood in Q; but Luke gives it (xvi. 16) in a somewhat different form (with the clauses reversed), and in a different context (an anti-Pharisaic passage). Dalman (*Words*, 142) concludes that the saying in its original form (as found in the source) made mention only of 'the violent treatment of the theocracy since the time of John'. Verse 14 is peculiar to Matthew. The corresponding place in the Lukan passage, which is parallel to the rest of the section here (Luke vii. 18–35), is taken by two editorial verses (Luke vii. 29–30) which speak of the acceptance of John's baptism by 'the people' and 'the publicans', while it is rejected by the Pharisees.

12. This is a well-known *crux*. It seems probable that the words are based upon a genuine saying of Jesus, and are intended by the evangelist to be taken as a continuation of the speech in verse 11; but they may have been adapted to the present context by the evangelist. Two questions must be carefully distinguished: (*a*) what did the evangelist understand the saying to mean in the position in which he has placed it, and in connexion with its context? and (*b*) what was the probable original meaning of the saying?

(*a*) It seems clear that the opening words ('And from the days of John the Baptist *until now*') were not part of the original saying. They are probably editorial, and apply the saying to a later time (the editor's own time) when the Baptist had long been dead. Luke has 'and from that time' (i. e. from the time of John).

The best explanation that has been proposed of the words as the evangelist understood them is, perhaps, that of Allen. According to this view the saying means that since the Baptist inaugurated his mission the old barriers that fenced around the Kingdom have been broken down. John 'strongly denounced the claim to Abrahamic descent as in itself conferring merit (iii. 9)'. Consequently 'since his day men forced their way into it whose claims would have been denied from an orthodox

the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all 13
the prophets and the law prophesied until John. And 14

Jewish standpoint'. It is being stormed by enthusiastic but unorthodox people like 'publicans' and harlots, whom orthodoxy would exclude and ban; cf. xxi. 31 ('Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you'). This interpretation harmonizes with the editorial verses (Luke vii. 29 f.) which take the place occupied by the present passage in Luke's parallel section, and may be illustrated by a well-known passage from the Mishnah which Allen cites (*'Eduyyoth* viii. 7 to end of the tractate), where an old tradition (earlier than Jochanan ben Zakkai, first century A. D.) is cited to the effect that Elijah would, when he came, separate from the Israelitish community those who had been forcibly brought into it (made members of it), and would bring back those who had been forcibly separated from it. John had been performing the functions of an Elijah by making it possible for those who had been forcibly excluded by the orthodox to be brought back again.

(*b*) A possible form of the original saying (in Aramaic), which would also harmonize with its use by Matthew here, is suggested by Dalman (*Words*, 142). This runs: 'The kingdom of heaven from the days of John until now suffers violence, and men of violence maltreat it' (i. e. persecute its representatives). 'The text thus refers', says Dalman, 'to that period of the theocracy which was introduced by the imprisonment of the Baptist; it is its peculiarity that the theocracy suffers violence, not, of course, from believers, but from those in authority.' [An ingenious reconstruction of a possible Aramaic original is suggested by Prof. J. T. Marshall, who suggests the use of a verb (*pĕratz*) which is used of breaking down the fence of the Law. Thus restored the sentence would run: [*From the days of John until now*] *the Kingdom of Heaven is violently broken into* (*'ithperatz*) *and the law-breakers* (*pāretzîn*) *seize it.* Luke's variant for the first line ('the gospel of the Kingdom is preached') is explained as based upon a misreading of *'ithperatz* (='is broken into') as *'ithperas* (='is published'). This interpretation would harmonize with (*a*) above.]

13. For all the prophets and the law prophesied until John. The logical connexion with what precedes is difficult to grasp. It may mean, as Weiss suggests, that the prophets and the Law point forward to the period which began with John, i. e. the inauguration of the Messianic age. John closed one era and began another. From one point of view he belongs to the old order; from another he stands on the threshold of the new. In

if ye are willing to receive *it*, this is Elijah, which is to
15, 16 come. He that hath ears to hear, let him hear. But
whereunto shall I liken this generation? It is like unto

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this case the implication is that the Kingdom is a present reality. The words 'and the Law' may be justified by such a passage as Deut. xviii. 15, 19; but they certainly look like a later addition—the natural order would be 'the Law and the Prophets'. Sin. Syr. reads 'the prophets' only, and this is probably correct. With this correction the thought may be expressed simply thus: Till the time of John everything connected with the Kingdom was a matter of prediction; it was still in the future; but since John's mission it has become real and present. This view of the meaning lends strong support to the (*a*) interpretation of verse 12.

[Merx gives a peculiar but striking exegesis of the two verses. He holds that Jesus did not regard himself as the Jewish Messiah, but as something greater, viz. the predestined Founder of the Kingdom of God. Just as Elijah had been predicted as the Herald of the Jewish Messiah, so John was the Forerunner of the new Kingdom. The progress of the Kingdom was being retarded by Jewish opposition. This is what is meant by 'suffereth violence'—its opponents ('men of violence') filch it away from those to whom it ought to belong.]

14. And if ye are willing to receive it, &c. Jesus hints to the people that it is possible to regard the Baptist as having come 'in the spirit and power of Elijah'. To look upon one who was in prison in that light was, however, difficult, if not impossible for them with their preconceived ideas. For the mode of expression cf. xix. 11 f. **Elijah which is to come** simply means 'the destined Elijah'; cf. xvii. 11 f. According to John i. 21 the Baptist denied that he was Elijah.

15. He that hath ears . . . hear. An impressive formula, calling special attention to what has just been said. It recurs in xiii. 9, 43 (the best reading in our present passage is 'He that hath ears, let him hear'), and elsewhere in the Gospels and Apocalypse, and is everywhere, except in one passage (Rev. xiii. 9), ascribed to Jesus.

xi. 16–19 (Luke vii. 31–35). *Parable of the children at play.*

16. But whereunto shall I liken . . . One of the commonest formulas for introducing the parable in Rabbinic literature (where the parable is constantly employed) is: 'To what is the matter like? to', &c. Sometimes the formula of comparison is understood, and the parable begins with 'to' [It is like] to, &c.

this generation. This term is usually employed by Jesus in a disparaging sense; but cf. xxiv. 34. Such O.T. phrases as 'perverse and crooked generation' (Deut. xxxii. 5; cf. Ps. xcv. 10

children sitting in the marketplaces, which call unto their
fellows, and say, We piped unto you, and ye did not 17
dance; we wailed, and ye did not mourn. For John 18
came neither eating nor drinking, and they say, He hath
a devil. The Son of man came eating and drinking, 19
and they say, Behold, a gluttonous man, and a wine-
bibber, a friend of publicans and sinners! And wisdom
is justified by her works.

'Forty years long was I grieved with this generation') may be recalled in this connexion. Jesus uses the term in address to his hearers as representatives of the generation then living (not the whole Jewish race). Luke, by placing the editorial verses vii. 29–30 immediately before this parable, suggests that the Pharisees and Lawyers = 'this generation'.

16. It is like unto children, &c. The parable is drawn from a familiar spectacle of common life. Two groups of children are pictured as at play in the marketplace. The cries 'We piped unto you, and ye did not dance', 'we wailed, and ye did not mourn', may be alternate, uttered in turn by the opposing groups (so Luke). In this case the cries form part of the game, the children facing one another and chanting rhymed responses. The details of the game are not given—only the rhyme which Jesus used to illustrate his point. This admirable suggestion is due to Wellhausen. If accepted, Jesus is not referring to a sulky quarrel but to a game, and this adds irony to the application in verse 18. The old view that one group (the musicians) proposed to the other playing at a marriage, and then at a funeral, the other refusing to respond in either case, is less pointed.

18. For John came neither eating nor drinking: John's asceticism was not, apparently, in accordance with orthodox custom, and so was ascribed to demonic agency. Contrast Mark iii. 30 (the same reproach levelled at Jesus for different reasons).

19. The Son of man came eating and drinking: illustrate from viii. 15, ix. 10, xxvi. 6, and cf. Luke x. 7 f. The pungency of the saying reveals its genuineness; but 'Son of man' may be due to the evangelist (see Introduction, p. 28 f.).

And wisdom is justified by her works. Luke has 'children' for 'works', and this, which is the reading of Sin. Syr., O.L. and some Greek manuscripts here, is almost certainly original. Various interpretations have been proposed, of which the following are the most plausible:

(*a*) 'Wisdom is justified as against (Gk. *apo* = *min-ḳodām*) her children.' the 'children' being the hostile Jews who imagine them-

20 Then began he to upbraid the cities wherein most of
his mighty works were done, because they repented not.
21 Woe unto thee, Chorazin! woe unto thee, Bethsaida!
for if the mighty works had been done in Tyre and
Sidon which were done in you, they would have repented
22 long ago in sackcloth and ashes. Howbeit I say unto
you, it shall be more tolerable for Tyre and Sidon in

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selves to be the true sons of wisdom; cf. viii. 12 ('Wisdom' = the divine wisdom, almost personified in the Wisdom literature—God expressing Himself in Creation and life). This is Wellhausen's interpretation.

(*b*) 'Wisdom is shown to be right by her true children,' i. e. all who respond to the divine action. The true children of wisdom are those who estimate the manner of life exhibited by John and Jesus at its true worth. The shallow and capricious judgements of the men of this generation are not to be taken more seriously than the cries of the children at play. This passage is a signal example of Jesus' biting irony.

xi. 20-24. *The Woes on the cities* (Luke x. 13–15). The true context of these sayings is unknown. Luke inserts them in the charge of the Seventy. Their insertion here was, perhaps, suggested by the unresponsiveness of the generation that rejected John and Jesus, described in the preceding verses.

20. Then began: an introductory formula; cf. iv. 17.

wherein most of his mighty works were done. The expression implies that the Galilean ministry has been completed: 'most' may = 'the majority of', or 'his very numerous'. Nothing is recorded in the Gospels about Chorazin, which fact suggests that the record of Christ's 'mighty works' given in the Gospels is very imperfect.

21. Chorazin is the modern *Cherazeh*. The ruins of the ancient town lie a little over two miles NNW. of *Tell Hum*, which was probably the ancient Capernaum. See Sanday, *Sacred Sites*, 24.

Bethsaida: i. e. probably 'Bethsaida Julias', which probably stood about a mile NE. of the point where the Jordan runs into the Lake of Galilee. The modern name is *et-Tell*. It used to be thought that there were two Bethsaidas mentioned in the Gospels, one contiguous to Capernaum (besides that just mentioned). The name Bethsaida means 'House of fishing' or 'of game'. See Sanday, *op. cit.*, 41 f. Sanday suggests there may have been an old quarter in the town distinct from the fashionable Greek quarter, and that it was the former that Jesus and the disciples visited.

22. Tyre and Sidon are mentioned as two typical heathen cities,

the day of judgement, than for you. And thou, Caper- 23
naum, shalt thou be exalted unto heaven? thou shalt go
down unto Hades: for if the mighty works had been
done in Sodom which were done in thee, it would have
remained until this day. Howbeit I say unto you, that 24
it shall be more tolerable for the land of Sodom in the
day of judgement, than for thee.

At that season Jesus answered and said, I thank thee, 25
O Father, Lord of heaven and earth, that thou didst
hide these things from the wise and understanding, and

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which had often been denounced in the O. T. prophets; cf. Isa. xxiii, Ezek. xxvi–xxviii. Like Nineveh (Jonah iii. 5) these places would have put on 'sackcloth and ashes' (cf. Isa. lviii. 5) if they had heard John and Jesus.

22. Cf. x. 15. Their opportunity was less than yours.

23. And thou, Capernaum. For some of the 'mighty works' (lit. 'powers') worked in Capernaum see ch. viii f. The phraseology of the verse has been influenced by Isa. xiv. 13, 15 (the ode on the Fall of the King of Babylon [Lucifer]). Capernaum's sin, like that of Babylon, was worldly pride, which made her despise Jesus' miracles.

xi. 25–27. *Jesus' thanksgiving to God* (Luke x. 21, 22). Luke places this saying immediately after the account of the return of the Seventy.

25. At that season: Luke has: 'In that same hour he rejoiced in the Holy Spirit [and said].' For the note of time, cf. Matt. xii. 1, xiv. 1.

I thank thee, O Father, Lord of heaven and earth: cf. Ben Sira's prayer (Ecclus. li. 1); and for 'lord of heaven and earth' cf. Tobit vii. 17 (Judith ix. 12).

that thou didst hide these things: by 'these things' is apparently meant in this context the significance of the 'mighty works' wrought in the Galilean towns; but in Luke it probably refers to the preaching of the Seventy.

the wise and understanding . . . babes. The language seems to have been coloured by Isa. xxix. 14 (cited in 1 Cor. i. 19). The subject of the thanksgiving is the revelation that has been made to 'babes', i. e. simple, untutored people, who were more ready than the 'wise' to receive the divine message. For 'the simple' cf. Ps. xix. 7, cxix. 130.

26 didst reveal them unto babes: yea, Father, for so it
27 was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son

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26. yea: repeating the thought at the beginning of verse 25: 'Yea, I thank thee . . . because . . . .'

it was well-pleasing in thy sight: a common formula in the Prayers of the Synagogue liturgy; cf. Phil. ii. 13; 1 Cor. i. 21.

27. All things have been delivered . . . my Father: cf. xxviii. 18. The contents of this verse have been the subject of much discussion. 'All things have been delivered unto me of my Father' probably refers to the 'entrusting' of a teaching or revelation. 'Jesus is here, as it were, meditating aloud. If the occasion of the utterance is rightly given by Luke, he, in the transport of his spirit caused by the wonderful success of the disciples on their mission—the evident sign that the powers of evil were being overthrown, and the Kingdom brought near—' speaks in a mysterious monologue, to which, perhaps, the closest parallel is John xii. 27, when the request of the Greeks, prophetic in its import, had sharply moved him' (A. Robinson, *The Study of the Gospels*, p. 109).

The passage that follows is remarkable, because it has about it an almost Johannine ring. It means, if 'the Father' communicates any share of knowledge to men, He doesit through 'the Son'. The titles are used absolutely, as often in the fourth Gospel, but only in one other passage of the synoptists (Mark xiii. 32 = Matt. xxiv. 36). Thus this absolute use of the title 'the Son' of Jesus—implying, as it does, a unique and immediate relation to the Father of the closest kind—is attested in the Markan document, Q (= our present passage and Luke), and in the fourth Gospel. 'We could hardly have stronger evidence from the historical point of view that our Lord himself did thus speak of himself absolutely as "the Son"' (Robinson, *op. cit.*, p. 110). The fourth Gospel contains nothing of profounder import than these words preserved in Q. The passage may be paraphrased thus: 'I thank Thee, O Father, that it was Thy good pleasure to reveal these things to babes through my teaching. I alone can do it, because the whole truth has been entrusted to me. None except Thee could know my Sonship, so as to reveal it to me; and none except myself, the Son, could know Thee the Father. Thus I can reveal both truths to whomsoever I will' (M[c]Neile). For a full discussion of the textual problem and problems of interpretation see M[c]Neile's Commentary, pp. 163–166; Allen (*ICC. ad loc.*); Plummer's *St. Luke*, 280 ff.; Armitage Robinson, *Study of the Gospels*, 101 ff.

willeth to reveal *him*. Come unto me, all ye that labour 28
and are heavy laden, and I will give you rest. Take 29
my yoke upon you, and learn of me; for I am meek
and lowly in heart: and ye shall find rest unto your
souls. For my yoke is easy, and my burden is light. 30

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xi. 28–30. *The Yoke of Christ.* Peculiar to Matthew. The passage was probably derived by Matthew from his recension of Q, though it did not necessarily stand in its present context.

28. Come unto me . . . heavy laden. The saying forms a fine contrast with what precedes. The 'babes' receive the revelation —a real revelation of the relation that subsists between the Father and the Son: here the toilers and 'heavy laden' are invited to accept Christ's easy yoke. The language of Ecclus. li is strikingly parallel with this and the preceding passage; cf. verse 25 with Ecclus. li. 1; and the present verse with Ecclus. li. 23 ('Draw near unto me, ye unlearned'), and for 'labour' Ecclus. li. 27; there are other parallels in language in the same chapter with the verses that follow. Those who are burdened by the Pharisaic yoke of the Law are addressed—those upon whom their religious leaders 'bind heavy burdens' (xxiii. 4).

I will give you rest: 'I will refresh you.'

29. Take my yoke upon you. For the language cf. Ecclus. li. 26 ('put your neck under the yoke'); cf. Matt. x. 38. 'The yoke' (of the Law, commandments, &c.) is a common expression in Rabbinic; cf. e. g. *Pirke Aboth* iii. 6: 'Whoso receives upon him the yoke of the Law.' Here a deliberate contrast with the yoke of the Law is suggested.

and learn of me: cf. Ecclus. li. 26 ('Put your neck under the yoke, and let your soul receive instruction').

for I am meek and lowly in heart: A possible translation is 'that [I am meek, &c.]', or the Greek word may represent a mistranslation of the Aramaic particle (= I who am meek and lowly): cf. 2 Cor. x. 1, where Paul can appeal to 'the meekness and gentleness of Christ' (a possible allusion to this passage).

and ye shall find rest, &c. Cf. Ecclus. vi. 24 f., li. 27 ('I laboured but a little, but found for myself much rest').

30. my yoke is easy. The Gk. word for 'easy' denotes a combination of kindness and goodness; it is connected with the word rendered 'gentleness' in 2 Cor. x. 1. The 'gentleness' of Christ determines the character of his yoke. No real contradiction with such passages as v. 20, x. 38, xvi. 24 is involved. The burden of the Jewish Law was due to its external character as something imposed from without; the yoke of Christ is 'gentle'

12 [M] At that season Jesus went on the sabbath day
through the cornfields; and his disciples were an hungred,
2 and began to pluck ears of corn, and to eat. But the
Pharisees, when they saw it, said unto him, Behold,
thy disciples do that which it is not lawful to do upon
3 the sabbath. But he said unto them, Have ye not read
what David did, when he was an hungred, and they that
4 were with him; how he entered into the house of God,

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because it ceases to be something external and becomes an inward experience. Even the yoke of the Jewish Law could be transformed by a similar inward experience in the case of its mystics.

xii. 1-8. *Jesus and the disciples in the cornfields; the Sabbath* (Mark ii. 23–28, Luke vi. 1–5). At this point the editor proceeds to introduce material to illustrate the grounds of the hostility of the Pharisees to Jesus. This he does in a series of incidents narrated in the first forty-five verses. For the material he goes back to the earlier part of Mark, at the point where he left the Markan narrative in ix. 18; and here incorporates the contents of Mark ii. 23–28.

1. At that season. This is a Matthaean connecting link (cf. xi. 25). Mark and Luke have no note of time. [For the remarkable reading in Luke, 'second-first sabbath', see notes in the commentary on Luke *ad loc.*] The time must have been early spring, during the weeks that followed the Passover, when the corn ripened.

his disciples . . . hungred: Matthew alone adds this detail.

began to pluck ears of corn. Though allowed on ordinary days when passing through another man's field, this was forbidden on the Sabbath (TB. *Shabb.* 73 *b*: see Lightfoot, *Horæ, ad loc.*).

2. The Pharisaic principle was that only when life was endangered should the Sabbath-law be violated. See Abrahams, *Studies*, 134. If the disciples had been in imminent danger of starvation, e.g., it would have been allowable. The narrative ('seeing') implies that the Pharisees were walking through the fields at the time.

3. Have ye not read, &c. For the formula cf. verse 5, xix. 4, xxi. 16, 42, xxii. 31. The reference is to 1 Sam. xxi. 1–7 (and according to the Midrash took place on a Sabbath). The narrative assumes that they that were with him shared the bread with David —as Jesus probably partook of the plucked ears (see below).

4. the house of God: applied here to the tent which sheltered the ark. For the shewbread cf. Exod. xxv. 30; Lev. xxiv. 6–8.

and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? [Q^M] Or have ye not read in the law, 5 how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto 6 you, that one greater than the temple is here. But if 7 ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. [M] For the Son of man is lord of the sabbath. 8

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5. This argument is added by Matthew. In the Temple the strict letter of the Law was broken by the priests every Sabbath, in that certain work was performed in connexion with the changing of the shewbread and the sacrifices. The point of our Lord's remark is that this *work* in the Temple is enjoined in the Law (cf. Lev. xxiv. 8, Num. xxviii. 8 f.). Jesus uses this as a precedent applicable to ordinary life—a conclusion expressly disallowed by the Rabbinic law (*TB.* Shabb. 74 *a*). Here there was a real conflict of principles, Jesus asserting that the Sabbath-law could be abrogated to meet ordinary human needs. See Abrahams, *op. cit.*, 134 f. The word rendered 'profane' = to make common that which is sacred—a startling term to apply to the work of the priests in the sanctuary.

6. one greater than the temple is here: this verse is unintelligible in its present context unless it is realized that Jesus himself partook of the corn which had been plucked by the disciples. This is implied by the whole tenor of the narrative (e. g. the analogy of David's action). Cf. Büchler in *Exp. T.*, March 1909, p. 208. It has been doubted whether this saying really belongs here; but in any case it coheres with the context when rightly interpreted.

7. The reference is to Hos. vi. 6 (cf. ix. 13). Its presence here may be due to expansion of the narrative (verses 5–7 may have stood in the recension of Q used by Matthew). In any case the use of this text by Jesus may be regarded as certain, even if it was not uttered on this occasion. The verse has a very apposite application in its present context. 'Sacrifice' would cover any act of obedience to the letter of the Law. Verses 5–7 have no parallels in Luke.

8. For the Son of man is lord of the sabbath. Matthew undoubtedly intends 'the Son of man' here to be Jesus himself. Jesus is 'greater than the Temple'; he is 'the Son of man' (by which term the evangelist understands the Messiah) who is 'lord

9 And he departed thence, and went into their synagogue:
10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath
11 day? that they might accuse him. [Q[M]] And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the

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of the Sabbath'. All three synoptic accounts of the incident have this verse, practically in identical form. It has been thought 'Son of man' here may be one of the cases in which it simply = 'man' = man is lord of the Sabbath: 'man' in general, not the Messiah. This undoubtedly coheres well with Mark's preceding verse: 'The Sabbath was made on account of man, not man on account of the Sabbath.' On the other hand, Matthew's account, if interpreted as suggested above, is perfectly consistent throughout. Matthew seems to have known of a fuller version which had been influenced by Q, while Luke seems to have depended upon the shorter form of Mark. The incident may be one of those which took place in the neighbourhood of Jerusalem, where Jesus encountered the Pharisees in full strength.

xii. 9–14. *A man with a withered hand healed* (Mark iii. 1–6, Luke vi. 6–11). Here again the Markan story has been influenced, in the form that Matthew gives it, by Q. Probably a story of healing on the Sabbath stood in Q and is represented in Luke xiv. 1–6. With this Matthew's extract from Mark here seems to have been conflated: thus verse 11 here (= Luke xiv. 5) is not in Mark; cf. also verse 12. See *Oxford Studies*, 193.

9. And he departed thence: cf. xi. 1, xv. 29.

10. having a withered hand: Luke (vi. 6) says it was 'his right hand'.

And they asked him, saying, &c. Mark and Luke do not mention the question; they simply state that 'they were watching him'—according to Luke, the Scribes and Pharisees. The Rabbinic law about healing on the Sabbath is that such is allowable if life is endangered, but not otherwise (cf. Mishnah, *Yoma* viii. 6). This case would not fall within the category allowed.

11. This verse (derived from Q) takes the place of Mark vi. 4 (preceded by the command given to the man to stand forth). The Markan verse runs: 'And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.'

What man shall . . . have one sheep, &c. An animal that has fallen into a pit, or is otherwise in danger or the victim of accident, might be rescued on a Sabbath or a festival, according to

sabbath day, will he not lay hold on it, and lift it out?
How much then is a man of more value than a sheep! 12
Wherefore it is lawful to do good on the sabbath day.
[M] Then saith he to the man, Stretch forth thy hand. 13
And he stretched it forth; and it was restored whole,
as the other. But the Pharisees went out, and took 14
counsel against him, how they might destroy him.
[EM] And Jesus perceiving *it* withdrew from thence: and 15
many followed him; and he healed them all, and charged 16
them that they should not make him known: [T] that 17

Rabbinic law, under certain conditions. See *TB.* Shabb. 128 *b* and *Baba Meṣia* 32 *b*; the general principle recognized was that it was contrary to the Law to allow an animal to continue in suffering unaided. In Luke xiv. 1–5 (= Q) this saying is connected with the healing on the Sabbath of a case of dropsy.

12. This verse is peculiar to Matthew. The favourite form of Rabbinic argument is used (*a fortiori*). In the latter part of the verse ('it is lawful to do good on the sabbath day') Jesus lays down the essential governing principle, positive (not negative) in form.

14. But the Pharisees went out ... took counsel. The climax of the Jewish opposition is now reached. Mark says that the Pharisees acted with the Herodians. The 'Herodians' only appear in Matthew in xxii. 16 (in xvi. 6 he substitutes 'Sadducees' for Mark's 'of Herod'). Perhaps fanatical Shammaite Pharisees and Sadducees formed the combination against Jesus; see Introduction, pp. 44 f., 54 f.

xii. 15–21. *Jesus withdraws to avoid publicity* (Mark iii. 7–12). Matthew here summarizes in three brief verses (15–17) the contents of Mark iii. 17–21, adding a long citation from the *Testimonia* (verses 18–21) which contain aspects of the Messiah's character which are illustrated in Jesus.

15. Jesus departs (? from Judæa) to avoid further open strife. He may have been warned of the plot by friends, and in any case desired that his work should develop without further controversy and premature publicity.

16. Cf. iv. 23.

and charged them that they should not make him known: another injunction to silence; cf. viii. 4. Mark states that 'the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God'. Then follows the injunction to silence. Matthew omits this.

it might be fulfilled which was spoken by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,

17-21. Another citation from the *Testimonia*, introduced with the characteristic formula (cf. i. 22 note). The quotation is from Isa. xlii. 1–4, and applies one of the great Servant-passages in Deutero-Isaiah to Jesus. It is independent alike of the LXX and the Masoretic Hebrew text. The Aramaic version on which Matthew's Greek is based appears to have used an independent recension of the original Hebrew text.

18. whom I have chosen: Heb. 'whom I uphold.'

My beloved . . . well pleased: = Hebrew (LXX verbally different).

I will put: Heb. 'I have put' (proph. pf.). LXX has a past tense.

he shall declare judgement to the Gentiles: prob. = Hebrew. 'Judgement' (so Heb.) is used in a wide sense in the original, almost = 'religion' (as an ordered system). In Matthew it is restricted in meaning = the fast approaching judgement. Though Jesus himself did not include preaching to the Gentiles within the scope of his ministry, his authority for doing so was claimed by the apostles (xxviii. 19).

19. He shall not strive, nor cry aloud: Heb. 'He shall not cry nor lift up [his voice].' The verbs have been transposed in the quotation, and 'strive' may be a Hebrew meaning attached to the Aramaic verb (='cry'). The text is applied to Jesus' avoidance of open strife with the Pharisees.

Neither shall any one hear: Heb. 'neither shall he cause to be heard' (a difference of pointing): LXX 'be heard'.

20. Here the citation and LXX = Hebrew, though the citation and LXX are verbally different in the Greek. The 'bruised reed' and 'smoking flax' (='wick dimly burning') symbolize the morally weak and powerless. The citation brings out the wonderful consideration and hope of Jesus in relation to the least promising lives.

Till he send forth judgement unto victory.
And in his name shall the Gentiles hope. 21

[Q[M]] Then was brought unto him one possessed with 22
a devil, blind and dumb: and he healed him, insomuch
that the dumb man spake and saw. And all the multitudes 23
were amazed, and said, Is this the son of David? [M] But 24
when the Pharisees heard it, they said, This man doth not
cast out devils, but by Beelzebub the prince of the devils.

Till he send forth judgement unto victory.

21. And in his name shall the Gentiles hope. The Hebrew has four clauses in place of these two, and so also the LXX. The Hebrew runs:

he shall bring forth judgement in truth.
He shall not fail nor be discouraged,
till he have set judgement in the earth:
And the isles shall wait for his law.

For the last line the LXX has the same as our citation, which means that not only judgement, but a message of hope should be given to the Gentiles. The omitted clauses merely reproduce the thought already expressed in verse 18, and may have been omitted for that reason.

xii. 22–23. *The healing of a blind and dumb demoniac* (Luke xi. 14). Instead of using Mark iii. 20 f.—an incident which they probably shrank from recording—both Matthew and Luke substitute this incident, derived from Q. Matt. ix. 32–33 is probably a doublet of this.

22. the dumb man spake and saw: i. e. 'the blind and dumb man'. It looks as if the evangelist was abbreviating a longer narrative before him.

23. were amazed: 'beside themselves' (the same word as that used in Mark iii. 21).

Is this the son of David? i. e. the Messiah. As the Greek shows, the answer expected is 'No' ('Surely not! one who, though a mighty wonder-worker, in other respects, is so unlike the Messiah we expect').

xii. 24–30. *The charge of demoniacal agency and Jesus' reply* (Mark iii. 22–27, Luke xi. 15–23). The Markan account has been amplified from Q (verses 27–28, 30).

24. For 'the Pharisees' Mark has 'the scribes which came down from Jerusalem'.

Beelzebub the prince of the devils: cf. ix. 34 note. In Jewish folk-lore the prince of the demons bears various names—

25 And knowing their thoughts he said unto them, Every
kingdom divided against itself is brought to desolation;
and every city or house divided against itself shall not
26 stand: and if Satan casteth out Satan, he is divided
against himself; how then shall his kingdom stand?
27 [Q^M] And if I by Beelzebub cast out devils, by whom do
your sons cast them out? therefore shall they be you

Asmodeus (Tob. iii. 17), Mastema (*Jubilees*), Azazel (Enoch) and Samael.

25. knowing their thoughts: i. e. intuitively. Jesus' power, in this respect, was extraordinary.

every city or house: Matthew alone has the threefold illustration—kingdom, city, house. In this context 'house', as Wellhausen points out, might denote a political district (Aramaic use). Internal strife, if carried sufficiently far, will make the continued existence of any organized government impossible. The Jews themselves had experienced this bitter truth to the full in their own political history.

26. Luke adds at the end of the verse: 'Because ye say that I cast out devils by Beelzebub', making his identification of Beelzebub with Satan clear.

27–28. These verses, absent from Mark, = Luke xi. 19–20, and are derived from Q. Here the argument takes another turn. Your own Jewish exorcists claim to cast out devils, by whom? Beelzebub? If not, the only alternative remaining is that they do so by the power of God. The argument is further developed in verse 28. Possibly these verses may have been inserted here from another context.

27. by whom do your sons cast them out? The 'sons' here mentioned does not mean the disciples, as being Jews by birth (Jerome, Cyril, and others); it might here refer to the pupils of the Pharisees, though Luke does not mention the latter; perhaps it simply means fellow-Jews. For Jewish exorcists cf. Acts xix. 13 f. Josephus (*Ant.* viii. 2–5) refers to the use of magic by Jews in exorcising demons (see also *War*, vii. 6, 3). It is referred to also, as is well known, in the Book of Tobit (viii. 1–5). Luke (ix. 49) mentions the case of one who preached in the name of Jesus. Justin Martyr (*Dialogue* 85) refers to Jewish methods of exorcism in his day ('they use the same methods as the Gentiles do, and apply perfumes and enchantments'), and many other examples might be quoted. Jesus does not here pronounce any judgement as to the validity of the Jewish methods. He does not concede that the Jewish exorcists are the instruments of

judges. But if I by the Spirit of God cast out devils, 28
then is the kingdom of God come upon you. [M] Or 29
how can one enter into the house of the strong *man*, and
spoil his goods, except he first bind the strong *man*?
and then he will spoil his house. [Q^M] He that is not 30

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divine power. He is using an *argumentum ad hominem*. 'By referring to their performances Jesus put the Pharisees in a dilemma. Either they must condemn both forms of dispossession, or explain why they made a difference. What they would have said we do not know, but it is not difficult to suggest reasons. The Jewish exorcists operated in conventional fashion by use of herbs and magical formulae, and the results were probably insignificant. The practice was sanctioned by custom and harmless. But in casting out devils, as in all other things, Jesus was original, and his method was *too effectual*. His power, manifest to all, was his offence' (Bruce).

28. But if I by the Spirit of God, &c. Luke has 'by the finger of God' (cf. Exod. viii. 19). McNeile doubts whether this verse originally followed verse 27, on the ground that 'the Lord there assumes that the Pharisees would claim divine power for their Jewish exorcists, but here treats his own working by divine power as marking a crisis in history'. This is unnecessary. Jesus, as we have seen, did not concede the claim, nor did the Pharisees actually make it. The results, in any case, were so totally different that the argument of this verse is not affected. The divine power had been manifested unmistakably in the results of Jesus' acts. God's power is manifestly overcoming Satan's, and God's sovereignty is unmistakably manifesting itself. The verb rendered 'is come' (upon you) means 'arrive' in late Greek.

29. Mark (iii. 27) gives this saying in the form, not of a question, but of direct statement, and, according to the Markan order, the verse is the immediate sequel of verse 26. Taken together the two verses give the argument in a double form: Satan cannot destroy himself; how then can he be defeated unless he is first overcome? Luke gives the illustration in a different form (Luke xi. 21–22). 'The strong man' hints pretty clearly at Satan. The words recall the LXX of Isa. xlix. 24 f.: 'Shall one take spoils from a giant? . . . If one take a giant captive, he shall take spoils.' By 'the spoils' in our verse (if details are to be pressed) the bodies and souls of men must be meant (not the demons); cf Acts ix. 15.

30. The saying apparently stood here in Q; but its logical

with me is against me; and he that gathereth not with me
31 scattereth. [M] Therefore I say unto you, Every sin and
blasphemy shall be forgiven unto men; but the blasphemy
32 against the Spirit shall not be forgiven. [Q^M] And

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connexion with what precedes is not clear. It means 'neutrality as regards me and my work is impossible'—which could hardly have been addressed to implacable opponents like the Pharisees here mentioned. Possibly Matthew thought of them as addressed to the multitudes who were in doubt as to the Messianic office of Jesus (verse 23). In Mark ix. 40 = Luke ix. 50 the saying, in inverted form, occurs in connexion, as here, with the casting out of demons. The apparent contradiction of the two sayings may be reconciled by supposing them to have been uttered upon distinct occasions and to different people. The basis of the metaphor of 'gathering' and 'scattering' is not clear; McNeile thinks it might refer to sheep (John x. 12, cf. Ezek. xiii. 5) or corn (iii. 12, xiii. 30). The saying is probably a proverbial one which was applied differently on different occasions. Thus the elder Hillel cited a similar saying with reference to zeal for religion (sacred learning): 'when people gather [learning], then scatter; when they scatter (are indifferent), then gather in [withdraw or hold back]' T. B. *Berak.* 63*a*; cf. *Tosefta*, Ber. vii. 24. Here it is apparently applied to 'gathering in' ('scattering') disciples like sheep.

xii. 31–32. *Blasphemy against the Holy Spirit* (Mark iii. 28–29, Luke xii. 10). Verse 31 is, perhaps (?), based upon Mark, while verse 32 is a doublet of the same saying derived from Q.

31. Therefore. Matthew connects the saying closely with what precedes, and the connexion is a highly suitable one.

Every sin and blasphemy shall be forgiven unto men. Mark has 'unto the sons of men'. The words are difficult: 'every sin and blasphemy' would presumably include sin against God; what, then, is the contrast intended between this and the 'sin against the Holy Ghost'? Why is the latter so much more heinous? In the Q form of the saying the contrast is between 'sin against the Son of man' and 'sin against the Holy Spirit'; this largely removes the difficulty. Perhaps Mark's 'unto the sons of men' represents a misconstruction of the original Aramaic sentence, which ran: 'Every sin and blasphemy against the sons of men shall be forgiven', &c. 'Blaspheme' is in the LXX always used of blasphemy against God; in ordinary Greek, 'to utter slander' against men. So here the probable original meaning was to contrast slandering of men with slandering the Holy Spirit.

whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make 33 the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, 34 being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out 35

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32. Son of man here probably meant 'man'; in any case, it would include men, as the greater includes the less.

neither in this world . . . that which is to come. Mark has simply 'never'. The expressions 'this world', 'that which is to come' are common in the Rabbinical literature, but Dalman doubts whether they were ever used by Jesus. For 'blaspheme' in verse 32 Luke has 'speak a word against'.

For biblical parallels to the saying about the eternal character of the sin, cf. Num. xv. 30 f., 1 Sam. iii. 13. The warning by Jesus about the heinous character of the sin against the Holy Spirit is as solemn and emphatic as it could possibly be; but the actual phraseology must not be unduly pressed—it is in the nature of Oriental hyperbole. In Jewish phraseology serious sin was often spoken of as unpardonable (see illustrations from Rabbinic in Dalman, *Words*, 147). What Jesus meant was probably that blasphemy against the Holy Spirit was a terrible sin—more terrible far than blasphemy against man.

xii. 33–35. *The proofs of character* (Luke vi. 43–45). From Q.

33. Either make the tree good, &c. Cf. vii. 17–18. The meaning is: 'Be consistent; judged by the results, my action in expelling the evil spirits is either good or bad; if good the power behind the acts should be attributed to the Holy Spirit.'

34. Ye offspring of vipers . . . good things? This sentence is peculiar to Matthew; cf. iii. 7 (the language of the Baptist) and xxiii. 33. The words may not have been uttered by Jesus. The words are stern, and mean that the evil nature expresses itself in speech.

out of the abundance of the heart, &c. 'That which fills the heart flows out of it,' a maxim capable of many applications. The excuse that the word is 'an idle word' will not avail against judgement (in the present context against blasphemy of the Holy Spirit).

35. The good man out of his good treasure, &c. Luke has

of his good treasure bringeth forth good things: and
the evil man out of his evil treasure bringeth forth evil
36 things. And I say unto you, that every idle word that
men shall speak, they shall give account thereof in the
37 day of judgement. For by thy words thou shalt be
justified, and by thy words thou shalt be condemned.
38 Then certain of the scribes and Pharisees answered
him, saying, Master, we would see a sign from thee.
39 But he answered and said unto them, An evil and
adulterous generation seeketh after a sign; and there

'from the good treasure of his heart'; cf. xiii. 52. The same truth, under a fresh metaphor, is expressed as in the previous verse: 'like produces like'.

xii. 36–37. *The idle word brings into judgement.* Peculiar to Matthew. These additions to the sayings are in the nature of proverbial sayings.

36. Every idle word shall be brought to account. The Greek word rendered 'idle' means 'ineffective', a word not uttered seriously: cf. Matt. xx. 3; Jas. ii. 20; Titus i. 12; 2 Pet. i. 8.

37. Words are here viewed as the index of a good or bad heart. Positively, they may indicate wickedness, when they are the deliberate expression of wicked or perverted hearts; negatively, they may reflect a frivolous and thoughtless character by their lack of seriousness. For the teaching cf. Jas. iii. Allen thinks this verse, with its change to the singular, 'sounds like a quotation or proverbial saying'.

xii. 38–42. *The request for a sign* (Luke xi. 29–32). This section from Q has a Markan parallel in Mark viii. 11 f. - Matt. xvi. 1, 2 *a*, 4.

38. certain of the scribes and Pharisees. In Luke (xi. 16) the request for a sign is made earlier by some of the people. A 'sign', as here demanded, is not a miracle such as had already been witnessed abundantly in the wonderful cures of the sick (the miracles are called 'signs' in the fourth Gospel, but not in the Synoptists); what is now asked for—'a sign from heaven'—is something which should justify in the eyes of all the unique claim to authority made by Jesus. Possibly Matthew placed the section here because he regarded it as illustrating one more attempt to discredit Jesus, on the part of the religious authorities, in the eyes of the people.

39. An evil and adulterous generation. Cf. xvi. 4. Mark

shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights 40
in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgement 41
with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south 42
shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the

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has 'this generation': 'adulterous' is used metaphorically in the sense of 'disloyal to God' (based upon Hosea's conception of Israel as the unfaithful bride).

but the sign of Jonah. Absent from Mark, but in Q.

40. for as Jonah was three days and three nights, &c. Luke has: 'For as Jonah became a sign to the Ninevites, so shall also the Son of man be to this generation.' The sign in that case is the Advent of the Son of man (i. e. the coming in power and glory of the heavenly Messiah), who comes from heaven and manifests himself on earth just as Jonah appeared suddenly at Nineveh. The 'sign' is not the preaching of Jesus. The explanation of the sign given in Matthew can hardly be original. It has all the appearance of a later scribal piece of ingenuity. As a matter of fact Jesus was not three but two nights 'in the heart of the earth'.

41-42. In Luke (xi. 31–32) these verses are inverted. Probably Luke's is the right order, and the transposition in Matthew was made by the editor in order to secure a closer connexion with the preceding saying about Jonah. The sayings may not originally have been connected with 'the sign of Jonah'.

41. shall stand up in the judgement with. The phrase in Aramaic would mean simply 'accuse'. Their unexpressed condemnation consists in the fact that **they repented at the preaching of Jonah.** For 'a greater' read with R.V. *marg.* 'more than': the Greek word is neuter. So also *v.* 42.

42. The queen of the south. 'South' may = 'Yemen' (which means 'south'), and, if so, is the first instance of the name for SW. Arabia. Josephus (*Ant.* viii. 6. 5) calls her the queen of Egypt and Ethiopia (confusing 'Sheba' with 'Seba', Gen. x. 7). Both as Prophet and Teacher Jesus was greater than the O.T. exemplars: 'Salomo erat sapiens; sed hic est Sapientia' (Bengel).

earth to hear the wisdom of Solomon; and behold, a
43 greater than Solomon is here. But the unclean spirit,
when he is gone out of the man, passeth through water-
44 less places, seeking rest, and findeth it not. Then he
saith, I will return into my house whence I came out;
and when he is come, he findeth it empty, swept, and
45 garnished. Then goeth he, and taketh with himself
seven other spirits more evil than himself, and they
enter in and dwell there: and the last state of that man
becometh worse than the first. Even so shall it be also
unto this evil generation.

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xii. 43–45. *The unclean spirit's return* (Luke xi. 24–26). The section is loosely attached to the preceding, the only point of connexion being the application at the end to 'this generation'. In Luke it is attached to the saying 'he that is not *with* me is against me'. The spiritual condition of the generation is illustrated by the expelled demons. The similitude reflects the popular superstition of the time about possession. It shows that the effects of exorcism were often temporary, and alludes to the popular theory adopted to explain the facts.

43. passeth through waterless places, &c. It was popularly believed that demons dwelt in the deserts or in ruins (cf. Isa. xiii. 21, xxxiv. 14, Tobit viii. 5). Jesus is here alluding to popular belief, not to endorse it, but in order to draw a moral from it. See Burkitt, *Jewish and Christian Apocalypses*, p. xxi f. (citing Enoch xv to illustrate this passage).

44. empty, swept, and garnished. 'Free [from litter and lumber], swept [from dirt and cobwebs], and set in order (or adorned)'. The terms describe the condition of the house when its tenant returns.

45. seven other spirits. 'Seven', i. e. a large number: he hoped to guard in this way against further expulsion.

and the last state of that man, &c. Cf. xxvii. 14, Job viii. 7, Ecclus. xli. 3; also the possible allusion in 2 Pet. ii. 20.

Even so . . . this evil generation. The generation that listened to the preaching of the Baptist and to his own is here sternly warned. The preaching had produced some effect, but this had proved only temporary, and had not led on to that radical reformation which was so urgently necessary before the Messianic Age could dawn. The admonition is stern, but need not be regarded as implying complete despair on Jesus' part.

[M] While he was yet speaking to the multitudes, 46
behold, his mother and his brethren stood without, seeking
to speak to him. And one said unto him, Behold, thy 47
mother and thy brethren stand without, seeking to speak
to thee. But he answered and said unto him that told 48
him, Who is my mother? and who are my brethren?
And he stretched forth his hand towards his disciples, 49
and said, Behold, my mother and my brethren! For 50
whosoever shall do the will of my Father which is in
heaven, he is my brother, and sister, and mother.

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xiii. 46 50. *Jesus and his mother and brethren* (Mark iii. 31–35, Luke viii. 19–21).

46. While he was yet speaking. The last note of place is in verse 15. Mark seems to suggest that Jesus was still in the house at Capernaum when his mother and relatives came to restrain him (Mark iii. 31 f.); finding him surrounded by a crowd they naturally waited till they could see him privately.

his mother and his brethren. For the various views held regarding the 'brethren' of Jesus reference must be made elsewhere. According to one theory (the 'Epiphanian') the brethren were foster-brothers, sons of Joseph by a former marriage, and older than Jesus. This view was accepted by Bishop Lightfoot. Another (the 'Helvidian') theory is that the 'brethren' were actual brothers of Jesus, borne by Mary to Joseph. Yet a third view, put forward by Jerome (the 'Hieronymian'), is that the Lord's brethren were his cousins after the flesh, being the sons of Mary the wife of Alphæus and sister of the Virgin. See Lightfoot, *Galatians*, 252–291; J. B. Mayor, *St. James*, v ff.; and the Bible Dictionaries.

48. Jesus, no doubt, knew intuitively the purpose for which they had come. He uses the occasion to give a lesson on spiritual relationship with himself.

50. Spiritual relationship transcends all earthly ties.

xiii. 1–52. Parabolic Teaching. Matthew here introduces the third of the massed discourses which are a characteristic feature of his Gospel (see Introduction, pp. 41 ff.). This consists of a series of seven parables illustrating that method of teaching in the case of Jesus. Mark iv. 1–34 provided a precedent in arranging a collection of parables, but the only common matter between the two collections is contained in Matt. xiii. 1–9 (= Mark iv. 1–9), the parable of the Sower, together with the explanation

13 On that day went Jesus out of the house, and sat
2 by the sea side. And there were gathered unto him
great multitudes, so that he entered into a boat, and
3 sat; and all the multitude stood on the beach. And
he spake to them many things in parables, saying,

(verses 18–23, cf. Mark iv. 13–20). Between these sections comes a short paragraph on the reason for parables (verses 10 13). Then follow the parables of the Tares (verses 24–30), the Mustard Seed (verses 31–32), the Leaven (verse 33), the explanation of the parable of the Tares (verses 36–43), the parable of the Treasure hid in a field (verses 44–50), the Goodly Pearls (verses 45–46), and the Drag-net (verses 47–50). Of these that of the Mustard Seed occurs also in Mark, but stood also in Q, whence Matthew seems to have derived it. Peculiar to Matthew are the parables of the Tares, the Treasure hid in a field, the Goodly Pearls, and the Drag-net. The subject of the parables is the kingdom, which is probably conceived eschatologically (cf. Allen, *ICC.*, *St. Matthew*, p. lxx).

xiii. 1–9. *The Sower* (Mark iv. 1–9, Luke viii. 4–8).

1. On that day, &c. In Mark the scene is laid 'by the sea'. The mention of the 'house' here is peculiar, no house having previously been mentioned. Luke gives the parable in a different context.

2. so that he entered into a boat, &c. The boat would form a convenient platform, the people being gathered on the beach. The fact that large crowds assembled shows that the Teacher was still popular, though the parable itself implies that the teaching was not largely accepted. Moreover, opposition was growing.

3. many things in parables. The parable was a favourite vehicle for enforcing truth with Jewish teachers, both before and after the time of Jesus. 'The inveterate tendency of Jewish teachers,' says Dr. C. J. Ball, was 'to convey their doctrine not in the form of abstract discourse, but in a mode appealing directly to the imagination, and seeking to arouse the interest and sympathy of the man rather than of the philosopher. The Rabbi embodies his lesson in a story, whether parable, or allegory, or seeming historical narrative; and the last thing he or his disciples would think of is to ask whether the selected persons, events, and circumstances which so vividly suggest the doctrine are in themselves real or fictitious. The doctrine is everything; the mode of presentation has no independent value. To make the story the first consideration, and the doctrine it was intended to convey an afterthought, as we, with our dry Western literalness

Behold, the sower went forth to sow; and as he sowed, 4
some *seeds* fell by the way side, and the birds came and
devoured them: and others fell upon the rocky places, 5
where they had not much earth: and straightway they

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are predisposed to do, is to reverse the Jewish order of thinking, and to do unconscious injustice to the authors of many edifying narratives of antiquity' (*Speaker's Apocrypha*, ii. 307).

A vast literature of parables exists in Rabbinic, and some of these parables are remarkably like some of the Gospel examples. Probably there was a certain amount of common material, floating about, which was independently used, and given independent applications, by different teachers. See Abrahams, *Studies*, xiv; Fiebig, *Altjüdische Gleichnisse und die Gleichnisse Jesu* (an excellent and careful comparison of examples), and *RWS*[2]. 98 ff.

The Hebrew term for 'parable' is *māshāl*, which is used in the O.T. in a very wide sense to include parable proper (='truth embodied in a tale'), similitude, gnomic saying, proverb, riddle; perhaps 'a discourse implying a comparison' will cover, more or less, this wide range of use. In the N.T. two Greek words are used for 'parable', viz. (*a*) *parabolē*, confined to the Synoptists, except Heb. ix. 9, xi. 19 ('figure'); (*b*) *paroimia*, confined to the fourth Gospel (John x. 6, xvi. 25, 29), except 2 Pet. ii. 22. Its range of meaning also is wide in the N.T. Thus it denotes (*a*) a proverb or gnomic saying (e. g. Luke iv. 23, vi. 39, &c.); (*b*) a simple comparison or analogy (e. g. Matt. xxiv. 32 f.); (*c*) pictorial narratives drawn from nature or human life to illustrate a truth (in some cases, perhaps, more than one truth, and then approaching the allegory). The tendency to allegorize details has been carried to absurd lengths by some of the earlier Christian interpreters (Origen, Hilary). As a rule the story is designed to illustrate one salient aspect of a truth, and the details must not be pressed. See further, *DCG*. ii, s.v. *Parable* and the literature there cited.

the sower. The article is generic, denoting a class. In the explanation it is not stated who the sower is, but doubtless the figure symbolizes Jesus' own experience as a preacher of the divine message.

4. some . . . fell by the way side, i. e. fell accidentally upon the path that ran along the border—or through the midst of—the field.

5. the rocky places. Not the bare rock, but the parts of the field where the soil lay thin upon rocky ground. There is much land of this sort in Palestine, and seed sown upon it soon perishes.

6 sprang up, because they had no deepness of earth: and
when the sun was risen, they were scorched; and because
7 they had no root, they withered away. And others fell
upon the thorns; and the thorns grew up, and choked
8 them: and others fell upon the good ground, and yielded
9 fruit, some a hundredfold, some sixty, some thirty. He
that hath ears, let him hear.

10 And the disciples came, and said unto him, Why
11 speakest thou unto them in parables? And he answered
and said unto them, Unto you it is given to know the
mysteries of the kingdom of heaven, but to them it is

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7. upon the thorns. Plants of this sort grow in abundant variety in Palestine (see Hastings, *DB.* iv, s.v. *Thistles*). The corn would suffer in various ways from the 'thorns'.

8. and yielded fruit: Mark adds 'growing up and increasing'.
some a hundredfold . . . sixty . . . thirty. Luke has only 'a hundredfold'; the rate of increase is probably not exaggerated; cf. Gen. xxvi. 12; and this wonderful fertility is sometimes to be seen even to-day in Palestine or its border-lands (e.g. in the Hauran, cf. G. A. Smith, *HG.* 612 f.). In Mark the figures ascend, here they descend.

9. Cf. xi. 15.

~~xiii~~ xiii 10–15. *The reason for parables* (Mark iv. 10–12, Luke viii. 9 f.).

10. And the disciples . . . Why speakest thou . . . in parables? Mark has: 'And when he was in private, those who were around him with the Twelve were asking him the parables.' The question in Mark apparently means, 'What is the meaning of the parables' (a series of parables spoken on another occasion). Matthew transforms this into the question, 'Why is the parabolic method of teaching employed?'

11. Unto you it is given to know the mysteries of the kingdom, &c. The word 'mystery' (only in this passage in the Gospels) occurs in the Pauline Epistles and the Apocalypse in the N.T. It means 'a secret', something known to a few which can be disclosed to others. Paul (Ephesians) rejoiced, e.g., that the 'mystery of the ages' had been revealed in Christ; the truth that salvation was for the Gentiles. By 'you' is meant primarily the Twelve, as opposed to those without; but potentially the Twelve included all true members of Christ. The saying seems clearly to imply that outside the fellowship of

not given. For whosoever hath, to him shall be given, 12
and he shall have abundance: but whosoever hath not,
from him shall be taken away even that which he hath.
Therefore speak I to them in parables; because seeing 13
they see not, and hearing they hear not, neither do they

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believers the 'secrets of the kingdom' must remain hidden. This is an indispensable condition, not an arbitrary limitation imposed by Jesus. 'Mystery' in these connexions does not mean 'mystification'.

12. The saying, which has a proverbial ring, is given in different contexts in the Gospels. It occurs in both the Markan source (Mark iv. 25 = Luke viii. 18) and Q (Matt. xxv. 29 = Luke xix. 26). Presumably the sense intended here is that to the disciples, who possessed faith to receive the revelation, and therefore capacity to receive more, the secrets of the kingdom had been entrusted. Spiritual opportunity is referred to. But it is difficult to assign any suitable meaning to the last clause. In what sense could the parabolic teaching be said to 'take away even that which he hath' (Luke has 'seemeth to have')? It apparently has been inserted here, and breaks the logical connexion between verses 11 and 13.

13. Therefore speak I to them in parables, &c. 'Therefore' points forward: 'on this account speak I in parables, namely, because,' &c., cf. xxiv. 44. This ought to mean: 'Because they are spiritually dull of apprehension I speak in parables in order to enlighten them, and make my meaning clear.' Mark has: 'in order that seeing they may not see', &c. But the original meaning cannot have been that Jesus deliberately adopted the parabolic method in order to produce these results, though this explanation is sometimes adopted, it being supposed that Jesus, in view of growing opposition, felt that plain statement would only further alienate men's minds. The fatal objection to this view is that Jesus seems to have used parables from the earliest time of his teaching, before opposition had developed. It seems better, therefore, to explain the use of 'in order that' as a case of the well-known Hebrew idiom by which a result is spoken of in terms of purpose: 'You (the disciples) have the spiritual apprehension to grasp the truth enunciated in the parables; but the only effect of parables on those outside, who have not this spiritual capacity, is that "seeing they do not see",' &c. The same conception probably underlies the present passage.

Matthew's form modifies Mark's phraseology. His meaning may, perhaps, be paraphrased thus: 'I speak in parables because the people are not able to receive or understand the "secrets"

14 understand. [**E**] And unto them is fulfilled the prophecy
of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise
understand;
And seeing ye shall see, and shall in no wise
perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
16 [**Q^{M}**] But blessed are your eyes, for they see; and your

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when revealed in plain language' (Allen). They see and yet do not see, and hear and yet do not hear. This is an explanation of the causes which made the employment of the parabolic form necessary. At the same time it is implied that to those who possessed spiritual capacity the parables would illuminate divine truth, and were designed to do so whilst the parabolic form 'would shroud these divine secrets from those who had no qualifications for appreciating them'. Jesus thus fulfilled his own saying: 'Cast not your pearls before swine' (vii. 6).

14–15. The citation (Isa. vi. 9 f.) is from the LXX, and is apparently introduced by the editor (it is absent from Mark and Luke). The passage was, of course, suggested by Mark's language (Mark iv. 12), which is reminiscent of Isa. vi. 9 f., but here it is quoted *in extenso*. The editor introduces it not with the regular formula he uses in citing texts from the *Testimonia* ('in order that it might be fulfilled', &c.), which would involve the expression of purpose, but uses a modified formula which avoids this: **and unto them is fulfilled the prophecy**, &c.

xiii. 16–23. *Explanation of the parable of the Sower* (Mark iv. 13–20, Luke viii. 11–15. with a passage from Q prefixed = Luke x. 23 f.). In place of the rebuke to the disciples for their dullness of spiritual apprehension (Mark iv. 13) Matthew substitutes a beatitude (verses 16–17) drawn from another context in Q.

16. But blessed are your eyes, &c. The 'your' is emphatic,

ears, for they hear. For verily I say unto you, that many 17
prophets and righteous men desired to see the things
which ye see, and saw them not; and to hear the
things which ye hear, and heard them not. [M] Hear 18
then ye the parable of the sower. When any one heareth 19
the word of the kingdom, and understandeth it not, *then*
cometh the evil *one*, and snatcheth away that which hath
been sown in his heart. This is he that was sown by
the way side. And he that was sown upon the rocky 20
places, this is he that heareth the word, and straightway
with joy receiveth it; yet hath he not root in himself, 21
but endureth for a while; and when tribulation or
persecution ariseth because of the word, straightway he
stumbleth. And he that was sown among the thorns, 22

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being placed first in the Greek, in contrast with those described in verses 14 f. 'Your eyes are privileged to see.' The Lukan context of these verses is the close of the Great Thanksgiving = Matt. xi. 27 ff.

17. Cf. 1 Pet. i. 10–12.

18. Hear then ye the parable, &c., i. e. the meaning of the parable.

19. When any one heareth the word of the kingdom. Mark introduces the explanation thus: 'The sower soweth the word.' Since the parables in this chapter are all concerned with the Kingdom, Matthew modifies this into 'the word of the kingdom' Luke has 'the seed is the word of God'.

the evil one = the birds; so in all the Synoptists.

and snatcheth away that which hath been sown: i. e. snatches away not so much the intellectual apprehension of the teaching as the moral result of it.

he that was sown. The seed sown is identified with the living people who receive it; it grows into human character and conduct.

21. root used metaphorically for moral earnestness; cf. Eph. iii. 17 ('rooted and grounded in love'), Col. ii. 7.

tribulation or persecution because of the word. So Mark. The words suggest that the disciples of Jesus had already begun to encounter hostility; but the phrase may perhaps have been coloured by the experiences of a later period. Luke has 'and in time of temptation fall away'.

this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word,
23 and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

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22. the care of the world, i. e. the anxiety belonging to the temporal life (the reading 'this world' is rightly rejected by the R.V.). See Dalman, *Words*, 154 f.

the deceitfulness of riches. Cf. for the thought 1 Tim. vi. 10. Luke has '[are choked with] cares and riches and pleasures of life'.

23. he that heareth . . . and understandeth. Cf. verse 19. Both verses have been influenced by the phraseology of Isa. vi. 9 f.

beareth fruit and bringeth forth, &c. For 'bear fruit', used metaphorically, cf. Rom. vii. 4 f., Col. i. 6, 10. Luke emphasizes persistent and patient holding fast in this connexion, '[having heard the word] hold it fast and bring forth fruit with patience'.

[The genuineness of the explanation of the parable given in this section has been doubted on the ground that it is allegorical, while Jesus confined himself to parables and illustrations that suggested their meaning at once, and that the explanation reflects the thought of a later time. But if the allegorizing were really a late and artificial creation, it would probably be more elaborate and laboured, and important details (like the identification of the Sower) would not have been omitted. We have no proof that Jesus did not use allegory at all; on the other hand, the present explanation bears the impress of strength and originality, and commends itself as the genuine work of Jesus. That some of the phraseology has been expanded or coloured by later experience is possible; but this element does not probably amount to very much. The hypothesis of pure invention fails to carry conviction, especially as the exegetes who insist upon the single 'transparent' truth inculcated by the parables and plain to all men cannot agree as to what that truth is. This particular parable is constructed more elaborately than many of the others, and the explanations given are of convincing simplicity and power. Contrast some of the allegorical visions of the apocalypses, to which elaborate explanations (which do not always fit the older material) have been appended: e. g. 4 Ezra ix. 38—x. 57 and xiii.]

[Q^M] Another parable set he before them, saying, The 24
kingdom of heaven is likened unto a man that sowed
good seed in his field: but while men slept, his enemy 25
came and sowed tares also among the wheat, and went
away. But when the blade sprang up, and brought 26

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xiii. 24-30. *The parable of the Tares.* Peculiar to Matthew. This and the following five parables were probably derived by Matthew from his recension of Q; one of the parables (the Mustard Seed) is also given in Mark, who may have known it as it stood in Q. But why should the explanation of the Tares be separated from its original by the insertion of two others followed by a Markan conclusion (verses 34-35)? The best explanation appears to be that of Allen, who suggests that Matthew found the six parables in the non-Markan source (Q) grouped in two groups of three (first group: Tares, Mustard Seed, Leaven; second group, Hid Treasure, Goodly Pearl, Drag-net); that he was unwilling to break up the grouping, and so inserted the Markan conclusion [verses 34-35] which ought to follow the parable of the Mustard Seed (its place in Mark) at the end of the first group (for the same reason the explanation of the Tares was placed at the end of the first group in Q): then follows the second group (as in Q) with the Q conclusion (verses 51–52). Thus the collection has two conclusions—a Markan and a Q conclusion.

The parable of the Tares takes the place of the seed growing secretly in Mark (iv. 26–29), with which it has a certain general resemblance.

24. set he before them, to be appropriated as food is set before guests: cf. Mark vi. 41 (same verb), Acts xvii. 3.

The kingdom of heaven is likened unto a man, &c. This is a regular form of expression employed in introducing a parable (cf. verses 31, 33, 44, 45, 47; xviii. 23; xxi. 1; xxii. 2; xxiv. 37; xxv. 1). A similar expression is regularly used in the Rabbinic parables (cf. Fiebig, p. 79). Strictly speaking the man is but the symbol of his experiences, which, however, centre in him. The man's field corresponds to the 'mission field' where the message of the kingdom is proclaimed; cf. verses 31, 38.

25. while men slept. 'Men' in a general sense.

tares: in Palestine certain kinds of darnel grow plentifully in cornfields. The bearded darnel most resembles wheat. 'When harvest approaches, and the tares can be distinguished, they are carefully weeded out by hand by women and children' (Masterman). See Hastings, *DB.* s. v. *Tares.* The Greek word used (*zizania*) is probably of Aramaic origin.

27 forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then
28 hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou
29 then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root
30 up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 [QM] Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard

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27. didst thou not sow good seed, &c.? The surprise of the servants is apparently occasioned by the extent of the tares—they were all over the field; a few, springing up from seed dormant in the ground at the time of sowing, would hardly have occasioned such amazement.

28. Wilt thou then that we go and gather them up? The servants propose to do what would normally be done under the circumstances, and is still done (see note above on 'tares').

29. The roots being so intertwined, there was a real risk that in pulling up the tares the wheat (not yet ripe) might be uprooted also.

30. Let both grow together until the harvest. The wheat being now ripe, the risk referred to in the last verse would no longer be material.

'The parable embodies the great principle of bad men being tolerated for the sake of the good. It relegates to the end the judgement which the contemporaries of Jesus, including the Baptist, expect at the beginning of the Messianic kingdom' (Bruce). On the question of the genuineness of the parable, see the note on verse 43.

xiii. 31–32. *The Mustard Seed* (Mark iv. 30–32, Luke xiii. 18–19). The juxtaposition of this and the following parable (the Leaven) in Matthew and Luke is probably due to Q (see above note on verse 24). Consequently this parable stood both in Mark and Q, and this conclusion is supported by certain details of expression in which Matthew and Luke agree against Mark. The

seed, which a man took, and sowed in his field: which 32
indeed is less than all seeds; but when it is grown, it is
greater than the herbs, and becometh a tree, so that
the birds of the heaven come and lodge in the branches
thereof.

[Q^M] Another parable spake he unto them; The 33
kingdom of heaven is like unto leaven, which a woman
took, and hid in three measures of meal, till it was all
leavened.

[M] All these things spake Jesus in parables unto the 34

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context in Luke suggests that this parable may have been spoken in a synagogue (cf. Luke xiii. 10). Its subject is the development of the Kingdom of God, or rather the propagation of the doctrine of the Kingdom, which will be out of all proportion to its beginnings.

32. which indeed is less than all seeds. Lightfoot (*Horæ, ad loc.*) cites the common Rabbinic proverb, 'According to the quantity of a grain of mustard', to express 'the smallest thing or most diminutive quantity'. The smallness of the seed with reference to the size of the plant has also passed into a Rabbinical proverb.

so that the birds . . . lodge in the branches thereof. In Palestine the mustard seed grows to the proportions of a small tree in which the birds may lodge.

xiii. 33. *The Leaven* (Luke xiii 20 f.).

leaven in the O.T. is referred to only in ritual prohibitions, and in the N.T., apart from this passage, symbolizes an evil element (cf. 1 Cor. v. 6, Gal. v. 9). In Rabbinic theology the evil impulse (*yēṣer hā-raʿ*) is compared to leaven. The idea behind these uses is based upon the conception that 'primary fermentation represented a process of corruption and putrefaction in the mass of the dough' (*Encycl. Bibl.* col. 2754). See Abrahams, *Studies*, vi, for a full and excellent discussion. Here both the process (the silent growth of the Kingdom like the pervasive action of the leaven in the midst of the dough) and the result (the leavened mass of humanity) are applied in a good sense.

three measures. The 'measure' = $1\frac{1}{2}$ Roman modius (about a peck and a half): three measures (= one Ephah) was a usual quantity for household purposes (cf. Gen. xviii. 6, Judges vi. 19, 1 Sam. i. 24). The allegorizing of the number ('body, soul, and spirit', &c.) is out of place.

xiii. 34–35. *Editorial conclusion* (Mark iv. 33–34). For the position of these verses here see note on verse 24.

multitudes; and without a parable spake he nothing
35 unto them: [T] that it might be fulfilled which was
spoken by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation of the world.

36 [Q[M]] Then he left the multitudes, and went into the
house: and his disciples came unto him, saying, Explain
37 unto us the parable of the tares of the field. And he
answered and said, He that soweth the good seed is the
38 Son of man; and the field is the world; and the good
seed, these are the sons of the kingdom; and the tares
39 are the sons of the evil *one*; and the enemy that sowed

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34. without a parable spake he nothing. Mark implies that many parables were unrecorded. Jesus did not use the parabolic method exclusively throughout his entire ministry. This statement must refer to one stage only. Mark adds 'but privately to his disciples he expounded all things'.

35. The citation, introduced by the characteristic formula (cf. i. 22 note), is from Ps. lxxviii. 2 and is intended to show that teaching by parables was a fulfilment of prophecy.

by the prophet. Some MSS. add 'Isaiah', an ancient reading which Hort thought was genuine. The quotation is from the *Testimonia*.

xiii. 36-43. *Explanation of the parable of the Tares.*

36. This verse is probably editorial. The explanation that follows takes the place of the Markan verse (iv. 34), 'but privately to his disciples he expounded all things'. Hence Matthew's statement 'Then he left the multitudes [to whom the previous parables, verses 24–33, were addressed] and went into the house', where the disciples asked for the explanation.

38. the field is the world. In the original parable, as spoken by Jesus, the 'field' probably meant Palestine. The present passage may reflect the missionary activities of a later time, when the Gospel was being preached far and wide.

the sons of the kingdom . . . sons of the evil one. A Hebrew mode of expression: 'those fitted for the Kingdom', 'those whose character is evil'. For the latter expression cf. Acts xiii. 10, 1 John iii. 10. Perhaps 'sons of evil' would be a better rendering here. The evil seed produces evil persons.

them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the 40
tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall 41
send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: 42
there shall be the weeping and gnashing of teeth. Then 43
shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

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39. the harvest is the end of the world. 'Harvest' here is an eschatological metaphor, derived from the O.T. (cf. Joel iii. 13, Jer. li. 33, Hos. vi. 11): cf. for the use of the same idea in apocalyptic 4 Ezra iv. 28 f. and Apocalypse of Baruch lxx. 2.

the end of the world: *lit.* 'the consummation of the age'. Cf. verses 40, 49, xxiv. 3, xxviii. 20; it is confined to Matthew in the N.T. and is a thoroughly apocalyptic expression.

the reapers are angels. Cf. xxiv. 31, Rev. xiv. 15–19.

40. As ... so shall it be. Cf. verse 49. This mode of application was 'probably common in Christian preaching' (McNeile).

41. The Son of man shall send forth, &c. 'Son of man' here = the Heavenly Messiah; cf. xxiv. 31 (the angels gather the elect). The Kingdom of 'the Son of man' is inaugurated by the Advent and Judgement.

all things that cause stumbling and them that do iniquity (? a double interpretation of the tares); cf. Zeph. i. 3 ('I will consume ... the stumbling-blocks with the wicked'). For 'stumbling-blocks' cf. xvi. 23, xviii. 7.

42. furnace of fire: i.e. 'the furnace of Gehenna' (4 Ezra vii. 36); cf. Rev. ix. 2. For Gehenna see v. 22 (xviii. 9).

there shall be weeping, &c. Cf. viii. 12 note.

43. Then shall the righteous shine forth. A reminiscence of Dan. xii. 3. The figure is changed. The parable (verse 30) spoke of gathering 'the wheat' into God's 'barn'. After the removal of the wicked (= the tares) at the harvest, the righteous, in the Kingdom which has been realized on a purified or new earth, shall shine forth like the sun in a clear sky, when the clouds have passed. For the comparison cf. Rev. i. 16, and for the 'righteous' = the elect who shall share in the Messianic salvation cf. verse 49; xxv. 37, 46; Luke xiv. 14.

He that hath ears let him hear. Cf. xi. 15. In this connexion Trumbull (*Studies in Oriental Social Life*, p. 227 f.)

recalls the public proclamations made in the East to prepare the road for the monarch when he proposes to approach. 'The criers who announce the command of the ruler to the people precede their statement of the duty imposed, by the threefold repetition of a call equivalent to the injunction *He that hath ears to hear, let him hear.* On hearing this call, every person has a duty of turning away from every other occupation and of listening as for his life.' In the Gospels, it is to be noticed that the admonition *follows* the message or statement to which special attention is called.

Additional Note on the Parable of the Tares and its Interpretation.

The genuineness not only of the explanation (verses 36–43) but of the parable itself (verses 24–30) has been called in question by several scholars (among English exegetes by so trustworthy a scholar as the late Dr. Denney, *Exp.*, Aug. 1911), and their arguments cannot lightly be brushed aside. Loisy points out that the parable is 'allegory from the start; it is framed for its explanation'. Yet he holds that the parable, as we now have it, though considerably later than Jesus, may be based upon a shorter one which goes back to him. This shorter form can hardly be, as some scholars appear to think, the Markan parable of the seed growing in secret (Mark iv. 26-29). For while there is a certain general resemblance, the underlying conceptions are quite distinct. The Markan parable simply describes a marvellous growth; that of the Tares, the mixture of good and bad seed in the growth. The parable of the Tares envisages a future state of things (the mixture of good and evil) which is illustrated in the growth of the Christian Church. But the parable is not speaking with direct reference to the Church: 'the field is the world'. If it had been an ecclesiastical invention, or even one of the apostolic age, would it have inculcated the lesson of tolerance of evil within the Christian community? It cannot be so regarded, 'because (1) it is too original and wise; and (2) there were beginnings of the evil described even in Christ's life-time. Think of a Judas among the Twelve, whom Jesus treated on the principle laid down in the parable, letting him remain among the disciples till the last crisis' (Bruce).

The explanation stands on a different footing. While the fact that it is allegorical need not in itself preclude its genuineness, yet it must be admitted the allegorization is elaborate and rather artificial. It has not the bold originality and simplicity of that of the explanation of the Sower. The details are worked out mechanically. Some of these may go back to Jesus (e.g. 'the field is the world', enlarged, perhaps, from an original 'the field is the land'). But the apocalyptic conceptions are of the conventional type, and are expressed in conventional language. It may well represent a later growth of the apostolic age.

The kingdom of heaven is like unto a treasure hidden 44
in the field; which a man found, and hid; and in his
joy he goeth and selleth all that he hath, and buyeth
that field.

Again, the kingdom of heaven is like unto a man that 45
is a merchant seeking goodly pearls: and having found 46
one pearl of great price, he went and sold all that he
had, and bought it.

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xiii. 44. *The Treasure.* Peculiar to Matthew. For a Rabbinic parallel cf. Fiebig, 24 ff. A man inherits a large estate in a distant land, and sells it for a small sum. The buyer visits it and on digging finds treasures of silver and gold, and precious stones and pearls. This fact makes the original owner bitterly repent his folly in selling. The parable illustrates the state of mind of Pharaoh and his servants after letting the Israelites go (Exod. xiv. 5 ff.). The point of the Rabbinical parable is, of course, quite different from that of the Gospel one, but it suggests that the theme was a common one used for illustration, and applied differently by different teachers. It is given in the name of R. Simeon b. Jochai (A.D. 130–160).

a treasure hidden in the field. He finds the treasure which had been hidden by some one else in the field, hides it again, and then proceeds to buy the field (presumably at its agricultural price). The morality of this transaction is not the point. The story is simply used to illustrate one aspect of the Kingdom—its enormous worth. The eagerness of the man to secure it is also a feature. Money was hidden in the earth as a precaution in times of special danger (cf. e.g. Josephus, *War*, vii. 5, 2); in the absence of banks shrines were often used for the purpose of guarding treasure in antiquity; the Temple at Jerusalem was apparently used for this purpose; cf. Macc. iii. 6.

xiii. 45–46. *The Pearl.* Peculiar to Matthew. The eagerness of the merchant who, after strenuous search, finds the supreme treasure he desires, and stops at no sacrifice to secure it, illustrates the same aspect of the Kingdom—its enormous worth. The two parables illustrate the variety of religious experience—in one case no effort is made, in the other strenuous search.

46. one pearl of great price. The pearl as a symbol of something spiritually precious can be illustrated both from Scripture and elsewhere; cf. vii. 6, Prov. iii. 15 ('She [wisdom] is more precious than pearls', so Targ.: others render 'corals' or 'rubies').

47 Again, the kingdom of heaven is like unto a net, that
48 was cast into the sea, and gathered of every kind: which,
when it was filled, they drew up on the beach; and they
sat down, and gathered the good into vessels, but the bad
49 they cast away. [E] So shall it be in the end of the
world: the angels shall come forth, and sever the wicked
50 from among the righteous, and shall cast them into the
furnace of fire: there shall be the weeping and gnashing
of teeth.

In the famous Syriac *Hymn of the Soul* English version by Prof. Bevan in the Cambridge 'Texts and Studies', v. 3) the young prince goes down to Egypt to win 'the pearl' (i.e. his true soul). According to Origen the best pearls were found in the Red Sea or near Britain.

all that he had, i. e. all his property (not merely all the pearls that he had).

xiii. 47 50. *The Net.* Peculiar to Matthew. This parable illustrates another aspect of the Kingdom from the net. This is that, when the Kingdom comes, not all who have heard and accepted its message will be found worthy. The application in verses 49–50 is substantially a repetition of 40 *b*–42 (from the explanation of the Tares), added here somewhat mechanically by the evangelist. It is probably not an original element in the parable. To allegorize the net into a figure for the Church gathering in men of all nationalities, is to import ideas of a later time.

47. net (Gk. *sagēnē*), i. e. a large drag-net or *seine*.

48. bad, i. e. unfit for food (not 'rotten', they were caught alive).

49-50. See note above. The introduction of the angels in this context is unsuitable—the fishermen both caught and themselves separated the fish.

The seven parables contained in this chapter seem to reflect our Lord's experience, and that of his disciples, after the first stage of the public ministry had been passed. 'He and the disciples had preached with varying success (Sower and Drag-net), the failures had been due to the opposing influence of the Devil (Tares), but nevertheless the preaching had brought to earth the beginnings of a development which would end in the splendid consummation (Mustard-seed and Leaven), to share in which is a prize worth any sacrifice (Treasure and Pearl)' (McNeile).

[Q^M] Have ye understood all these things? They say 51
unto him, Yea. And he said unto them, Therefore every 52
scribe who hath been made a disciple to the kingdom
of heaven is like unto a man that is a householder, which
bringeth forth out of his treasure things new and old.

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xiii. 51–52. *The householder.* These verses have apparently been appended from Q to form a conclusion to the series of parables that precede. The disciples are asked if they have understood these things, and answer 'yes'. Because they have understood the parables, Jesus proceeds to say, they are, as it were, Christian scribes who can draw spiritual truths from the facts of nature and life which the parables present. But probably the original context was different (see below).

52. Therefore: i. e. (in the present context) because ye have understood the parables.

every scribe . . . disciple to the kingdom of heaven. 'To' here may = 'with respect to', i. e. one who has accepted Jesus' teaching about the Kingdom of Heaven: but perhaps a better rendering would be 'every scribe who hath been instructed in [the truths of] the Kingdom of Heaven'.

things new and old. The householder freely distributes his treasures from his ample store, both new and old, to his household or guests; so the Christian scribe can draw on old as well as new truths to meet the needs of his hearers. The saying is a precious recognition of the value of sacred learning. The use of 'scribe' in this connexion points to acquaintance with the O.T.; knowledge may be usefully united with discipleship in the lore of the Kingdom. 'One remains in the possession of the old, recognized as of permanent value, yet is not restricted to it, but along with it possesses a precious new element' (Wendt quoted by Bruce). Cf. xxiii. 34. It is to be noticed that in the present context, in the phrase 'things new and old', the 'old' must mean the facts of nature and human life employed in parables, while 'new' must mean the new spiritual meanings which the Christian scribe can deduce from them. This is a somewhat strange use of 'old'; the sudden mention, without any preliminary suggestion, of the scribe who is a disciple is also strange. These considerations suggest that the original context of the saying was different. Possibly (as McNeile suggests) the saying may have been spoken in connexion with a discourse on the relation of the new teaching to the Jewish Law. 'The former does not annul the latter.' Therefore any scribe, learned in the Law, who accepts instruction as a disciple in the truths taught by Jesus, is enriched; he can teach 'new truths *as well as old*'. 'Scribe' on this construction

53 [E] And it came to pass, when Jesus had finished
54 these parables, he departed thence. [M] And coming
into his own country he taught them in their synagogue,
insomuch that they were astonished, and said, Whence
hath this man this wisdom, and these mighty works?
55 Is not this the carpenter's son? is not his mother called

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retains its normal meaning, and the phrase 'things new and old' acquires a natural significance. Jesus could commend some scribes (cf. Mark xii. 34); those he found occasion to denounce were not the only ones he had occasion to refer to.

xiii. 53–58. *The visit to Nazareth* (Mark vi. 1–6, Luke iv. 16–30). The editor now returns to Mark, whose narrative he had left (verse 34) at Mark iv. 34. Having already used the intervening material (Mark iv. 35—v. 43; cf. viii. 18, ix. 18) he now comes to Mark vi. 1. Henceforth he follows the Markan order. Here, as usual, he modifies in small details the Markan material.

53. And it came to pass . . . these parables. For this formula used by the editor at the conclusion of each of the five great discourses cf. vii. 28. It is noticeable that each of these is followed by a narrative, not immediately by another discourse, which would make the formula meaningless.

54. his own country, applied to the town and district of Nazareth. Luke places the visit at an earlier point.

these mighty works, i. e. the miracles he is reported to have performed.

55. Is not this the carpenter's son? Mark has 'Is not this the carpenter?' Perhaps, as Bacon (*Sermon on the Mount*, p. 101) suggests, the word rendered 'carpenter' in both these cases should be translated 'builder'. If we can assume that the Markan version represents the original form of the tradition, then Jesus himself was 'the builder'—that was his trade—a view that, as Holtzmann points out, fits in with the fact that with Jesus metaphors from the builder's trade are specially frequent (cf. e. g. vii. 24 f.). In the Matthean version the words refer to Joseph, who at this time was probably—and had long been—dead. Whether Joseph was a builder (or 'carpenter') we cannot tell from the N.T. evidence. ['Son of a carpenter' might in Hebrew idiom = 'carpenter', as is clear from Rabbinic use.]

is not his mother called Mary? Mark has 'the son of Mary'. Luke 'Is not this the son of Joseph?' The designation 'son of Mary' is probably contemptuous (it was usual to refer to a man as 'the son' of his father, not his mother). Matthew has

Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? 56
Whence then hath this man all these things? And they 57
were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty 58
works there because of their unbelief.

At that season Herod the tetrarch heard the report **14** concerning Jesus, and said unto his servants, This is 2
John the Baptist; he is risen from the dead; and therefore

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probably modified Mark's text to avoid the contemptuous designation, which, on the part of the people of Nazareth, may point to some peculiar circumstances regarding Jesus' birth which had become known to them. See further *VB.* 139 f.

and his brethren. Cf. xii. 46 note.

56. And his sisters (so Mark). Not elsewhere referred to directly in the N.T.

57. A prophet is not without honour, &c. Cf. John vi. 42 and logion 6 in the Oxyrhynchus *Sayings of Our Lord*, which runs: 'Jesus saith: "A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him."'

58. Matthew softens and modifies the original Markan statement which runs: 'And he was not able there to do any mighty work, except that he laid his hands upon a few sick people and healed them: and he marvelled because of their unbelief.'

xiv. 1–2. *Herod hears of Jesus* (Mark vi. 14–16, Luke ix. 7–9).

1. At that season. Vaguely connecting the following episode with the Galilean ministry. Mark brings it into close connexion with the mission of the Twelve, which made Jesus' name 'notorious'.

Herod the tetrarch, substituted for Mark's inaccurate 'King Herod'. He may have been so styled in popular speech.

2. and said unto his servants. Mark (true reading) has, 'and they [the people] said, . . . It is John the Baptist risen from the dead.' It is improbable that Herod would himself have said such a thing.

and therefore . . . these powers work in him. As one risen from the dead he was thought to possess powers which he had not displayed before his death. Dalman suggests (*Words*, 201) that the original Aramaic may have run: 'mighty deeds are done by him'.

3 do these powers work in him. For Herod had laid
hold on John, and bound him, and put him in prison
4 for the sake of Herodias, his brother Philip's wife. For
John said unto him, It is not lawful for thee to have her.

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xiv. 3–12. *The Baptist's death* (Mark vi. 17–20; cf. Luke iii 19 f.) The narrative forms a parenthesis. For the chronology see the additional note at end of the section.

3. For Herod . . . put him in prison: cf. iv. 12 notes.

for the sake of Herodias, his brother Philip's wife. Herod Antipas, tetrarch of Galilee and Peræa (appointed soon after the death of his father, 4 B.C.), was a son of Herod the Great by Malthace, a Samaritan woman, and brother of Archelaus who was deposed A.D. 6. He managed to maintain himself in his government till A.D. 39, when he was banished to Lyons in Gaul, and died there. He married (1) the daughter of Aretas, King of Arabia, and (2) his brother's wife, Herodias, whom he met on a visit to Rome. It appears (cf. Josephus, *Antiq.* xviii. 1 and 4) that the brother to whom Herodias was already married was Herod Boethus (son of Herod the Great by Mariamne II). It was the daughter of Herod Boethus and Herodias, viz. Salome, who was later married to another half-brother of Antipas, Philip, Tetrarch of Ituræa. Thus it appears that there is a confusion here between Herodias and her daughter Salome. It was the latter who afterwards became Philip's wife.

4. It is not lawful for thee to have her. Herod, by Jewish Law, could and did divorce his first wife, the daughter of Aretas (this was part of a secret agreement made between him and Herodias as a preliminary to their marriage, according to Josephus). What was contrary to the Law was for Herod to marry the wife of his brother, while that brother was living (Lev. xviii. 16, xx. 21). In the case of a brother who has died, the Law in certain circumstances enjoins such a marriage (Deut. xxv. 5). Herod Antipas, like other members of his family who governed Jewish communities, posed as a conforming Jew; hence John's stern rebuke. Josephus, who narrates the arrest of the Baptist, assigns a different motive for it from that given by the evangelists. He says Herod was jealous of John's influence over the people. The Markan narrative, on the other hand (Mark vi. 20), implies that Herod's attitude to John was the outcome of mixed feelings—he even liked to converse with him. According to Mark it was Herodias, an able and energetic woman, who never forgave John for his outspokenness, and eventually compassed his death through her reluctant husband. This is altogether probable. There seems to be truth in both accounts.

And when he would have put him to death, he feared 5
the multitude, because they counted him as a prophet.
But when Herod's birthday came, the daughter of Hero- 6
dias danced in the midst, and pleased Herod. Where- 7
upon he promised with an oath to give her whatsoever

The tense (impf.) used in 'For John said' implies that the rebuke was reiterated. The divorce of Herod's first wife led to war with Aretas (her father), who severely defeated Herod (Josephus, *ibid.*).

5. And when he would have put him to death. This does not harmonize with Mark, who says: 'But Herodias was enraged at him and wished to put him to death, but was not able: for Herod feared John, knowing him to be a good man and holy, and took good care of him: and when he heard him he was much exercised, and yet he liked to hear him.'

he feared the multitude . . . a prophet. It would be dangerous to execute a popular prophet; cf. xxi. 26.

6. But when Herod's birthday came. Better 'when the birthday celebrations of Herod took place'.

the daughter of Herodias danced, &c., i. e. probably Salome, daughter of Herodias by her first marriage. She appears to have been married to Philip (her uncle) soon after this incident. The scene described in this and the following verses apparently takes place in the neighbourhood of Machærus, where John was imprisoned. It must be confessed that the detail about Salome dancing is not without difficulty, when it is remembered how low the status of dancing-women was at that time. Could a princess, a member of the reigning house, have played such a part? Professor Lake (*Exp.*, Nov. 1912) suggests a confusion may have arisen at an early stage of the tradition by the use of the Greek word *pais*, which really meant *slave* (*girl*), but also means *son* or *daughter*. What was originally meant in this case was that a 'slave girl' of Herodias danced, and afterwards, at the instigation of her mistress, demanded the head of the Baptist.

7. Mark adds 'to the half of my kingdom'.

8. According to Josephus (*War*, vii. 6, 2) Herod had built a fortress and palace close to the town of Machærus. Some scholars doubt whether Herod would have been likely to hold festivities in such a place (his usual place of residence was Tiberias, two days' journey from Machærus); but if Herod was at war with Aretas at the time, it is not unnatural that he should have held the banquet at the place where his army was encamped.

8 she should ask. And she, being put forward by her
mother, saith, Give me here in a charger the head of
9 John the Baptist. And the king was grieved; but for
the sake of his oaths, and of them which sat at meat
10 with him, he commanded it to be given; and he sent, and
11 beheaded John in the prison. And his head was brought
in a charger, and given to the damsel: and she brought
12 it to her mother. And his disciples came, and took up
the corpse, and buried him; and they went and told
Jesus.

It is true that the Markan narrative contains nothing that suggests Machærus; but this detail was not for Mark's purpose important, and indeed he may not have been aware of the fact. Luke iii. 19 relates the imprisonment in connexion with John's activity in Peræa (iii. 3, 19 f.), and seems to imply that the imprisonment took place in Peræa, which would harmonize with its location at Machærus.

being put forward. Better 'instructed'.

charger. The Greek word = writing tablet or any flat plate (originally it meant a wooden board): perhaps suggested by the dishes on the table.

9. Herod would not be likely to be afflicted with scruples about keeping an oath; doubtless he was more moved on this occasion by fear of his guests as Matthew suggests ('them which sat at meat').

10. It was contrary to Jewish Law to execute a man without trial, and execution by beheading was not permitted. It was sanctioned by Roman and Greek custom. Herod at Machærus would not be very particular about Jewish susceptibilities.

12. Apparently John's disciples had access to the prison (cf. xi. 2), and they would soon hear of the tragic event. Special permission for the burial would probably be given, as in the case of Jesus.

went and told Jesus. Added by Matthew.

Additional Note on the Baptist's Death.

The Gospel narrative, as has been pointed out, is not free from certain difficulties. Wellhausen entirely rejects the Markan account of the death of the Baptist having been brought about at the request of the dancing-girl, and thinks that it took place long before Herod's marriage with Herodias. But this scepticism is

carried too far. Josephus himself says that the defeat of Herod's forces by Aretas in the war was popularly regarded as a divine punishment for his execution of John.

In an article published in the *Expositor* for Nov. 1912 on *The Date of Herod's Marriage with Herodias and the Chronology of the Gospels*, Prof. Kirsopp Lake discusses the difficulties involved in the commonly accepted chronology, and himself proposes, somewhat tentatively, a new reconstruction. From an examination of Josephus's evidence he concludes that 'the year A.D. 36 is the most probable for the marriage of Herod and Herodias, although a few months earlier is not utterly inconceivable'. He goes on to say: 'If, then, we had only the evidence of Josephus to enable us to date the chronology of the Gospel, we should certainly say that it is clear from Mark that the ministry of Jesus was contemporary with the death of John the Baptist, that his (Jesus') death was later than the death of John the Baptist, that the death of John the Baptist was contemporary, or nearly so, with the marriage of Herod and Herodias, and that therefore the death of Jesus could not but be later than the marriage of Herod and Herodias in the year 34–35.' Prof. Lake then proceeds to reconstruct the chronology. The details of the argument cannot here be discussed. Suffice it to say, he thinks John began to preach, as Luke iii. 1 says, in the fifteenth year of Tiberius, i. e. A. D. 28–29 and that his activity continued till the time when Herod married Herodias (i. e. 34–35); that the baptism of Jesus was one of his last acts (probably in the year 35); that Jesus was then in his thirtieth year (as Luke suggests), having been born in A. D. 6. All this is reconciled with the chronology of Paul's life by the hypothesis of a textual error in Gal. ii. 1 (read 'four' for 'fourteen'—in this way the whole chronology of Paul's life can be put ten years later than it usually is). This bold reconstruction, ingenious as it is, treats some of the *data* with too much violence to be convincing. Nor can it be said that its interpretation of Josephus's evidence is entirely convincing. What Josephus says is that 'Aretas made this [the divorce of Aretas's daughter] the *first* occasion of his enmity between him and Herod, who had also some quarrel with him about the limits of the country of Gemalitis'. It looks as though the quarrel, which eventually led to hostilities, gradually grew. The divorce was only the beginning of it. It may not have culminated for some considerable time; and there were other causes. Consequently Herod's marriage with Herodias may be dated, even on Josephus's evidence, at a much earlier time than A.D. 34–35. See further *VB.* 115 ff.

xiv. 13–21. *The Feeding of the Five Thousand* (Mark vi. 30–44, Luke ix. 10–17, John vi. 1–14).

13 Now when Jesus heard *it*, he withdrew from thence
in a boat, to a desert place apart: and when the multi-
tudes heard *thereof*, they followed him on foot from the
14 cities. And he came forth, and saw a great multitude,
and he had compassion on them, and healed their sick.
15 And when even was come, the disciples came to him,
saying, The place is desert, and the time is already past;
send the multitudes away, that they may go into the
16 villages, and buy themselves food. But Jesus said unto
them, They have no need to go away; give ye them to

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13. Now when Jesus heard it, he withdrew from thence. Matthew here says that the withdrawal described in this and the following verses was occasioned by the news of John's death. As, according to iv. 12, he withdrew from Judæa to Galilee on hearing of John's arrest, so here, on hearing of his death, he withdrew to a distance, to some remote spot. In xvii. 12 Jesus regards John's fate as a presage of his own. The Markan order of events is different. It is recorded there (1) that the disciples went out on a short missionary tour through Galilee (Mark vi. 12–13); (2) that in consequence of this Jesus' name became so notorious that Herod heard of him, and that the people said 'John the Baptist is risen from the dead'; (3) this gives occasion to the second evangelist to explain parenthetically how John had met his death; (4) Mark then relates the return of the disciples who report the results of their mission to Jesus (Mark vi. 30–32, cf. Luke ix. 10, x. 17–20: Matthew omits to notice the return from the missionary tour). Jesus then suggests withdrawal to a desert place apart, to take a little rest. Mark's narrative seems to imply that the death of John was not a recent event; and, in any case, was not the occasion for the withdrawal.

withdrew . . . in a boat. Not alone (cf. verse 15, where the presence of the disciples is clearly stated).

to a desert place apart: Luke has 'to a city called Bethsaida', no boat being mentioned—perhaps a walk by the shore round the lake is implied.

multitudes . . . followed him on foot. According to Mark the people hurried round and were assembled at the landing-point before the boat arrived.

15. the time is already past. 'The hour [for the evening meal] has passed'. In the spring season (see verse 19) the sun would set about 6 p.m.

eat. And they say unto him, We have here but five 17
loaves, and two fishes. And he said, Bring them hither 18
to me. And he commanded the multitudes to sit down 19
on the grass; and he took the five loaves, and the two
fishes, and looking up to heaven, he blessed, and brake
and gave the loaves to the disciples, and the disciples
to the multitudes. And they did all eat, and were filled: 20
and they took up that which remained over of the
broken pieces, twelve baskets full. And they that did 21
eat were about five thousand men, besides women and
children.

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16. give ye them to eat. The emphasis is on *ye*. Cf. 2 Kings iv. 42 (the two narratives should be compared).

17. Bread and fish were staple articles of diet for the poor; cf. vii. 9 f.; John xxi. 9 f., 13.

18. Bring them hither to me (peculiar to Matthew); cf. xvii. 17. Notice the tone of authority.

19. on the grass. The 'desert place' was no doubt prairie land covered with grass. In Mark's vivid narrative the grass is said to be 'green' (which suggests the spring season, about Passover-time) and further details are given (the arrangement of the people by 'companies', &c).

he blessed and brake. The action and the words are eucharistic, and the passage has been used in the ancient liturgies. This eucharistic language reappears in the Feeding of the Four Thousand (xv. 36) and in the meal at Emmaus (Luke xxiv. 50). Thus the way had been prepared for the institution of the Eucharist proper, which may be regarded as the culmination of much that had gone before. All these experiences are to be regarded as a foretaste of the Messianic Feast to be celebrated in the Kingdom (see on xxvi. 29). Thus the idea underlying the discourse in John vi. 26–58 is in essential harmony with Jesus' characteristic thought and method throughout his ministry.

20. of the broken pieces. This probably refers to the pieces 'broken' by Jesus (the fraction), not to pieces lying on the ground after the multitude had eaten.

twelve baskets full. The word here used for 'basket' ('cophinus') denotes a heavy wicker basket, used mostly for agricultural purposes. The mention of 'twelve' such baskets indicates roughly the quantity of the 'broken pieces' gathered up.

21. Matthew alone mentions the women and children. The marshalling of the people in companies of 100 and 50 narrated

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side,
23 till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he

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by Mark, would make the numbering easy (perhaps this was its purpose).

Various attempts have been made to eliminate the miraculous elements from the story of the Feeding of the Five Thousand, which is narrated by all four Gospels. For a useful review of these cf. Headlam, *Miracles*, 323 ff. The most interesting is Schweitzer's (*Quest*, 374), who regards the feeding as 'an eschatological sacrament'; in administering the food Jesus, he supposes, gave a minute portion to every one. 'The whole' (he thinks) 'is historical, except the closing remark that they were all filled.' It is difficult, however, to believe that an occurrence of this kind would attract huge crowds, and excite the enthusiasm of the multitude (cf. verse 22). And this criticism applies to other suggested solutions of a purely rationalistic character. The miraculous feeding marked an important stage in Jesus' public life. 'It [the miracle] was clearly an epoch in its development, and that because of the expectations which its miraculous character created. What we feel throughout is that again and again a strain is put upon our powers of belief by the attempt to explain away a straightforward and natural story' (Headlam, *ibid.*).

xiv. 22–33. *The walking on the sea* (Mark vi. 45–52, John vi. 15–21).

22. he constrained the disciples to enter, &c. No reason is given for this action. For some reason Jesus found it necessary to compel the disciples to leave him. He wished to induce the crowds to disperse and leave him. Possibly the presence of the disciples increased their excitement. In John it is stated that the crowds desired to make him king.

to go before him unto the other side. In Mark Jesus bids the disciples precede him to the other side, adding 'to Bethsaida', i. e. Bethsaida Julias (cf. xi. 21 note). Perhaps the 'desert place' was close to Bethsaida, but separated from it by a bay across which the disciples were to sail, Jesus following on foot round the shore; but they were driven by a contrary wind to Gennesaret which was on the western shore (cf. verse 34), and in the territory of Antipas, and, therefore, to be avoided at this time.

till he should. 'Till' virtually = 'while' (Semitic usage).

23. he went up into the mountain, &c. Perhaps the mountain

was there alone. But the boat was now in the midst 24
of the sea, distressed by the waves; for the wind was
contrary. And in the fourth watch of the night he came 25
unto them, walking upon the sea. And when the dis- 26
ciples saw him walking on the sea, they were troubled,
saying, It is an apparition; and they cried out for fear.
But straightway Jesus spake unto them, saying, Be of good 27
cheer; it is I; be not afraid. [P] And Peter answered 28
him and said, Lord, if it be thou, bid me come unto
thee upon the waters. And he said, Come. And Peter 29

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country overlooking the lake, rather than any particular hill is meant. At this crisis of affairs Jesus retires to solitary prayer and communion with the Father. The conflict with not only the religious but the civil authority was developing; and now there was the danger of a popular Messianic movement around his person. As Luke relates, he constantly resorted to prayer (cf. Luke v. 16, vi. 12, ix. 18, xi. 1, &c.).

24. But the boat was now in the midst of the sea. The reading of the margin ('was now many furlongs distant') is to be preferred. According to Josephus the lake was 40 stades (nearly $4\frac{1}{2}$ miles) wide.

distressed by the waves. In Mark this is applied not to the boat, but to the disciples: 'And he saw them distressed [hard put to it] in rowing'. He saw their distress from the high land.

25. And in the fourth watch of the night: i. e. between 3 and 6 a. m. according to the Roman reckoning by four watches (cf. Mark xiii. 35, Acts xii. 4): the Jews reckoned three (cf. Luke xii. 38, Judges vii. 19).

walking upon the sea. The phrase used in Mark (*epi* with the genitive) might mean 'by, on the edge of, the sea' (so John); cf. John xxi. 1 ('at the sea of Tiberias', i. e. by the sea, not 'on' it).

26. It is an apparition. Cf. Job iv. 13, Luke xxiv. 37.

28 31. This episode is peculiar to Matthew, and is apparently derived from a special source embodying Palestinian traditions. It is to be noticed how faithfully the story reflects the apostle's character, yet it is obvious that the story has not the strong historical attestation of the narrative in which it is embedded. It may easily have grown out of the latter as a sort of Christian Midrash —an 'acted parable' of the apostle's character, illustrating his

went down from the boat, and walked upon the waters,
30 to come to Jesus. But when he saw the wind, he was
afraid; and beginning to sink, he cried out, saying, Lord,
31 save me. And immediately Jesus stretched forth his
hand, and took hold of him, and saith unto him, O thou
32 of little faith, wherefore didst thou doubt? [M] And
when they were gone up into the boat, the wind ceased.
33 And they that were in the boat worshipped him, saying,
Of a truth thou art the Son of God.

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proud impulsiveness, his full repentance, and restoration. From this point of view it may be regarded as an early product of the apostolic age. It is obviously not a late ecclesiastical legend.

30. But when he saw the wind. This use of the verb 'to see' is in accordance with Hebrew idiom; cf. Exod. xx. 18 ('saw the thunderings and lightnings'); Rev. i. 12 ('to see the voice').

Lord, save me. Cf. viii. 25.

31. O thou of little faith . . . doubt? Cf. viii. 26.

32. And when they were gone up. Mark has the singular, 'and he [i.e. Jesus] went up into the boat': here Matthew uses the plural to include the apostle.

33. Of a truth thou art the Son of God. This confession, anticipating the great confession of Peter in xvi. 16, is placed by Matthew in the mouth of the disciples here, after they had been impressed with Jesus' power as master of the wind and the waves. But the whole verse seems to be due to Matthew, who gives it in place of the Markan conclusion: 'And they marvelled exceedingly in themselves. For they understood not about the loaves; but their heart was hardened.' This description of Mark harmonizes with psychological truth. The disciples were bewildered and amazed, but were not yet clear in their minds as to who this wonderful person could be. On these modifications of Markan language see Introduction, p. 23.

The incident of *Walking on the Sea* is omitted by Luke, possibly to avoid misunderstanding by pagan readers. Various suggestions have been made to explain the miracle, one being that the actual post-Resurrection appearance was transferred to an earlier point in the Gospel story. This is not very convincing. It is more important to consider what is the miraculous occurrence that so deeply impressed the disciples? The Markan and Johannine accounts suggest that it was Jesus' sudden appearance in the hour of extreme danger, and his command of the turbulent elements. In their accounts Jesus (as has been pointed out

And when they had crossed over, they came to the 34
land, unto Gennesaret. And when the men of that 35
place knew him, they sent into all that region round
about, and brought unto him all that were sick; and 36
they besought him that they might only touch the border
of his garment: and as many as touched were made
whole.

Then there come to Jesus from Jerusalem Pharisees 15

above) is not necessarily represented as walking *on* the sea. What impresses the disciples is his sudden appearance, and his wonderful intervention. It must be confessed that the act of walking *on* the sea seems to lack the moral dignity that characterizes all the wonderful acts of Jesus, and removes them from the category of thaumaturgic displays. This detail may well be a later feature, developed in the tradition from a misunderstanding, and its removal will not diminish the truly miraculous character of what happened.

xiv. 34–36. *The landing in Gennesaret: healing of the sick* (Mark vi. 53–56).

34. Gennesaret, called in 1 Macc. xi. 67, and also in Josephus and the Talmud, 'Gennesar'; it was a district of great fertility, in the form of a small triangular plain and lying between Capernaum and Tiberias (cf. G. A. Smith, *HG.* 443 n. 1). It sometimes gave its name to the lake (cf. Luke v. 1).

36. the border of his garment. Cf. ix. 20.

xv. 1–20. *Discourse on the Jewish law of purification* (Mark vii. 1–23). Luke omits this discourse. It is noteworthy that neither in Mark nor Matthew is there any time-determination connecting with the immediate context. Quite possibly the episode took place in Judæa, where such a discussion would have been more likely to occur than in Galilee. Judæa at this time was the centre of the Rabbinical schools, and it was there that juristic discussions were cultivated.

The discourse falls into three parts, addressed in turn to the scribes and Pharisees (verses 1–9), the people (verses 10–11), and the disciples (verses 12–20). The episode is discussed by Dr. Büchler in a paper printed in *Exp. T.* (Oct. 1909, pp. 34–40), entitled *The Law of Purification in Mark vii. 1–23*; see also a criticism of this by the Rev. G. Margoliouth in *Exp. T.* March 1911, pp. 261 ff. (*The Traditions of the Elders*).

1. Pharisees and scribes. This unusual order (for the normal 'scribes and Pharisees') occurs in Mark. Abrahams (*Studies*, 13) suggests that 'if the tradition of the Galilean scene be authentic,

2 and scribes, saying, Why do thy disciples transgress the
tradition of the elders? for they wash not their hands
3 when they eat bread. And he answered and said unto

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the Pharisees were priests who had been in Jerusalem, and had returned to their Galilean homes after serving their regular course'. But more probably the scene is Judæa. If these Pharisees were priests, that fact might explain their mention here before the scribes.

2. Why do thy disciples transgress the tradition, &c. Matthew omits the long archaeological note in Mark (vii. 2–4), either because he regarded it as unnecessary for his readers, or because these verses (or the greater part of them) did not stand in the text of Mark as he knew it (they may be a later addition). Mark vii. 2 states they 'had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands'. The 'elders' were the great teachers of the past who had gradually built up the 'tradition' (cf. *Pirke Aboth* i, &c.). The question in Mark runs: 'Why walk not thy disciples according to the tradition of the elders?' and does not necessarily imply blame.

for they wash not their hands when they eat bread. Ritual hand-washing before (and after) meals was not an O.T. requirement; for some time its obligation was a matter of controversy between the Pharisaic schools (cf. *Berak.* viii. 2–4). Its great champions were Pharisees of the school of Shammai, who ultimately enforced their view upon the Sanhedrin with great violence, in the stormy years that immediately preceded the revolt against Rome (A. D. 66–70). The obligatory duty of ritual hand-washing was one of the 'eighteen articles' which this party carried on this occasion against their opponents (T. B. *Shabb.* 14 *b*). Thus at the time of Jesus it was a party question, and Jesus here (as elsewhere in the Gospel) is opposing the Shammaite view. Büchler (*Exp. T.* cited above) holds that the Pharisees here mentioned must have been *priests*, as at this time the obligation of ritual hand-washing before meals was not incumbent upon *laymen*. If this was so, how could they expect Jesus' disciples to conform, unless they were priests? The truth of the matter seems to be that the stricter Pharisees insisted that this duty rested upon laymen as well as priests. The pious were expected to follow the example of the priests in this matter. 'Participation in the meal by the members of the Pharisean brotherhood was to assume the same character as the sacrificial or sacred meal, of which the priest could partake only after having undergone the rite of ablution, and the name of God had to be pronounced over it, as was done over the sacrifice (1 Sam. ix. 13, xvi. 5). According to rabbinical tradition King Solomon, the builder of the Temple with its molten sea, instituted the

them, Why do ye also transgress the commandment of God because of your tradition? For God said, Honour 4
thy father and thy mother: and, He that speaketh evil
of father or mother, let him die the death. But ye say, 5
Whosoever shall say to his father or his mother, That
wherewith thou mightest have been profited by me is

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practice (T. B. *Shabb.* 14 *b*; *'Er.* 21 *b*)' (Kohler in *JE.* s.v. *Ablution*). To argue that the practice was not traditional, because 'it was only instituted by Hillel and Shammai' (Montefiore), is to misconceive the matter. Its enforcement by the school of Shammai was based upon tradition (King Solomon), and it was also deduced from the Law (Lev. xx. 7, 'Sanctify yourselves and be ye holy'; cf. *TB. Ber.* 53 *b*, 46 *b*, 43 *b*).

3–6. The material is arranged differently in Mark. There Jesus' reply (verses 9–13) follows the citation from Isaiah (verses 6 ff.). Here the order is reversed, and is probably correct.

3. Jesus sweeps away the question by attacking the Pharisaic position regarding tradition generally in regard to the divine Law. Jesus, it was complained, disregarded 'the tradition of the elders'; he retorts by charging his adversaries with subverting the divine Law by their tradition. The particular instance he selects is the law about duty to parents.

the commandment of God: i. e. the Law as a whole; when this clashed with the 'tradition' the latter was allowed to override it.

4. For God said, &c. Mark has 'for Moses said'. The law of filial duty is cited as a signal instance, in its two forms, positive and negative (cf. Exod. xx. 12, xxi. 17; cf. also Lev. xx. 9, Deut. xxvii. 16).

5. That wherewith ... given, &c. Mark has for the last words, 'Corban, that is to say, Given (to God)'. The Hebrew word *Corban* (used in exilic and post-exilic writings of the O.T.) = 'oblation', 'offering'. Two explanations of the verse are possible. (1) As the text stands the words must be construed as a vow: 'that by which you might have received advantage from me is hereby dedicated as an offering'; so most interpreters, ancient and modern. The Mishnah tractate on 'vows' (*Nedarim*) may be consulted in this connexion (chapters i, ix, xi; cf. also *Baba Kamma* ix. 10). No actual dedication is contemplated; 'it was dedicated (i. e. unavailable) only as regards the parent, or other person, who hoped to receive it' (McNeile). If the scribes of the time really sanctioned such a practice, it illustrates their pedantic respect for mere *formulae*.

6 given *to God*; he shall not honour his father. And ye have made void the word of God because of your

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But (2) another, and, perhaps, more likely explanation is possible. 'Corban' may be merely an oath: 'By the gift (offering)', viz. on the altar; cf. xxiii. 18. This interpretation receives some support from Josephus, *c. Apion.* i. 22, who cites Theophrastus as saying: 'the laws of the Tyrians forbid men to swear foreign oaths, among which', the Jewish historian proceeds, 'he enumerates several others, and particularly that called Corban: which oath can only be found among the Jews, and signifies, as one may say, when translated from the Hebrew, A gift of God.' From this it appears that 'Corban', used as an oath, was really current among the Jews. The Syr. Sin. so interprets the passage here: 'Corban! if thou shalt be profited from me!' In this case Jesus' indictment means that the scribes allow an angry oath of refusal to help parents to be binding.

he shall not honour his father. Probably not intended to be taken as the words of the scribes, but as a summary description by Jesus of the effect of the action of the scribes in allowing the oath to be of binding force. For the duty of supporting parents cf. 1 Tim. v. 3.

This passage has been severely criticized by Jewish scholars (see especially Montefiore, *Synoptic Gospels, ad loc.*). It is pointed out that, if there be any conflict, it is within the Pentateuch itself, which equally enjoins honour to parents and the binding character of vows (for the latter cf. Deut. xxiii. 21 ff., and Num. xxx. 2 ff.); and further that tradition laboured to annul, not to maintain, the burdensome obligation of vows. It tended to make their abrogation easy. Further, the Rabbinic law actually takes the line of Jesus in the case where a vow conflicts with the duty to parents, in annulling the vow on account of the honour due to father and mother (*Nedarim* viii. 1). Here Mr. Montefiore has fallen into the mistake which vitiates a good deal of his discussion of the Gospels. He argues that what the Mishnah enjoins was necessarily true of Pharisaic practice in the time of Jesus. The very discussions in the Mishnah itself ought to have put him on his guard. They show that the decisions arrived at were only reached, in many cases, after acute controversy. There is every probability that in the earlier period a different position was taken up by the uncompromising school of Shammai. The Hillelites, who were in the ascendant after A. D. 70, were addicted to compromise. They were later and more human. The Gospel evidence—which is the only strictly contemporary, or nearly contemporary, evidence we possess—cannot be waved aside in the airy fashion Mr. Montefiore adopts.

tradition. Ye hypocrites, well did Isaiah prophesy of 7
you, saying,

This people honoureth me with their lips; 8
But their heart is far from me.
But in vain do they worship me, 9
Teaching *as their* doctrines the precepts of men.

And he called to him the multitude, and said unto 10
them, Hear, and understand: Not that which entereth into 11

Probably the stricter view about the binding character of vows and oaths *was* maintained by the school of Pharisees who were in the ascendant in the time of Jesus. To imagine that the whole thing has been invented is as uncritical as it is uncalled for.

7. Ye hypocrites. Another indication, perhaps, that Shammaites are being addressed; cf. vi. 2 note.

8-9. The citation is from Isa. xxix. 13, and follows the LXX, against the Hebrew.

10–11. *Addressed to the people* (Mark vii. 14–15).

10. Hear, and understand. Cf. xiii. 13 f.

11. Not that which entereth into the mouth defileth, &c. Jesus here lays down a positive *halakah*. The truth is expressed first negatively, then positively. Mark has the saying in a more general form: 'There is nothing outside a man entering into him which can defile him. But the things which proceed from the man are those which defile the man.' Matthew, by adding '[but that which proceedeth] *out of the mouth*', definitely limits the principle to foods. He thus anticipates the explanation given in verses 15 ff.

As the saying stands, it is illustrated by the example of foods. Jesus here opposes his teaching to the letter of the Mosaic Law itself, which in Lev. xi, xiii–xv (cf. Hag. ii. 12 f.) provides the basis for the later Rabbinical amplification of the dietary laws. 'Jesus could rebuke the scribes for annulling the Mosaic Law, and yet, on this fundamental point, annulled it himself.' In this, however, he is true to his own principles. He penetrated with true religious insight to the spirit behind the Law. The dietary laws—like the divine Law—were a concession to inherited customs which were bound to be outgrown with the progress of higher religion, whereas the scribal method tended to exalt the letter at the expense of the spirit. The principle involved is well stated by Montefiore: 'Things cannot be religiously either clean or unclean; only persons. And persons cannot be defiled by things, they can only be defiled by themselves, by acting irreligiously.'

the mouth defileth the man; but that which proceedeth
12 out of the mouth, this defileth the man. [Q^M] Then
came the disciples, and said unto him, Knowest thou
that the Pharisees were offended, when they heard this
13 saying? But he answered and said, Every plant which
my heavenly Father planted not, shall be rooted up.
14 Let them alone: they are blind guides. And if the blind

'Defilement of the physical part [of man] does not extend to the spiritual part, which constitutes the real man. That can be reached only by spiritual things akin to itself. This principle, that spiritual and spiritual go together, and that the material cannot penetrate the spiritual, which is impervious to it, is needed in the interpretation of Christianity, as well as in the reform of Judaism' (Gould).

defileth the man: i. e. makes a man common and unclean, incapable of performing religious acts; cf. Heb. ix. 13.

xv. 12–20. *Addressed to the disciples* (Mark vii. 17–22). Verses 12–14 *a* are peculiar to Matthew; 14 *b* = Luke vi. 39. They are not improbably drawn from Q (omitted by Luke as anti-Pharisaic). See *Oxford Studies*, p. 134. Verse 12 may be editorial.

12. Matthew probably excerpted the verses that follow from Q and inserted them here, where they break the close connexion between verses 11 and 15. It is not to be wondered at that the Pharisees should be 'scandalized' by Jesus' assumption of authority to abolish the distinction between 'clean and unclean'; but in their original setting the verses probably belonged to another context.

the Pharisees were offended . . . this saying? The 'saying' referred to is probably verses 3–6; the discourse to the people, briefly summarized in verses 10–11, had intervened. Not till this was ended could the disciples ask their question. This seems to be what the evangelist means by his arrangement of the material.

13. Every plant. The Pharisees, rather than their teaching, seem to be referred to. Plants (cf. the parable of the Sower) are persons; the false teaching embodies itself in persons. The word rendered 'plant' (marg. 'planting') occurs only here in the N.T. Contrast 1 Cor. iii. 9. There may be an allusion to this passage in *Ascension of Isaiah* iv. 3, 'will persecute the plant which the Twelve Apostles of the Beloved have planted' (see Charles's note, *ad loc.*); there it is applied to the Church. For the metaphor cf. iii. 10.

14. they are blind guides. Cf. xxiii. 24. A well-attested

guide the blind, both shall fall into a pit. [M] And 15
Peter answered and said unto him, Declare unto us the
parable. And he said, Are ye also even yet without 16
understanding? Perceive ye not, that whatsoever goeth 17
into the mouth passeth into the belly, and is cast out
into the draught? But the things which proceed out of 18
the mouth come forth out of the heart; and they defile
the man. For out of the heart come forth evil thoughts, 19
murders, adulteries, fornications, thefts, false witness,

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reading, however, is 'they are guides of the blind'; cf. the Jewish boast, Rom. ii. 19. The meaning will then be: 'Leave them alone—they are "guides of the blind"—you are not blind;—therefore you may disregard them.'

And if the blind guide the blind... pit. Luke (vi. 39) has this saying, in an interrogative form, prefaced with the words: 'And he spake also a parable unto them [Can the blind, &c.].' It is probably not in its original context, either in the Lukan setting or here. The saying is in the nature of a proverb; cf. Isa. xxiv. 18, Jer. xxxii. 44, Prov. xxvi. 27.

15. And Peter answered, &c. Mark has 'his disciples [asked of him the parable]'. Peter is specially prominent in this Gospel; cf. x. 2. The 'parable' is the saying in verse 11, which Matthew has already interpreted by anticipation.

16. Are ye also even yet without understanding? 'Even yet' is a late Greek word, placed emphatically at the beginning of the sentence: 'at the critical moment are ye also lacking in intelligence?'

17-20. The exposition here given develops and makes explicit the meaning of the Lord's saying, but adds nothing essential. It may be a later expansion, reflecting the thought of the early Apostolic Church, in which the Jewish law of clean and unclean, and more especially the food law, soon became a burning question. Cf. Acts xv.

18. out of the mouth. Mark 'out of the man'; the 'mouth', so frequently mentioned by Matthew in this context, is not entirely suitable to the catalogue that follows.

19. Evil thoughts issue in evil acts. Matthew enumerates six, which follow (except for the last) the commonly accepted order of the Decalogue; Mark specifies twelve. Cf. the lists in Wisdom xiv. 25 f.; Rom. i. 29 ff.; Gal. v. 20 f.; Ephes. iv. 31, v. 3 ff.; Col. iii. 3 ff.; *Didache* v.

20 railings: these are the things which defile the man: but
to eat with unwashen hands defileth not the man.
21 And Jesus went out thence, and withdrew into the
22 parts of Tyre and Sidon. And behold, a Canaanitish
woman came out from those borders, and cried, saying,
Have mercy on me, O Lord, thou son of David; my
23 daughter is grievously vexed with a devil. [**E?**] But he

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20. but to eat with unwashen hands, &c., added by Matthew (it is absent from Mark). Matthew thus makes the entire section directed not against the Mosaic Law, but scribal tradition.

xv. 21–28. *The Canaanite woman* (Mark vii. 24–30). This incident is not narrated by Luke; it may have been omitted by him deliberately, as likely to be unacceptable to his Gentile readers. Matthew seems to have used the Markan account with some freedom; and it has been suggested that the account really emanates from Q, which was used in different versions by both Matthew and Mark.

21. And Jesus went out thence, &c. 'Thence' means from Gennesaret. Jesus now withdrew towards the regions that bordered Galilee—'the parts of Tyre and Sidon' = Phœnicia. Mark adds: And entering into a house he wished no one to know it, and could not be hid'. Matthew omits this.

22. a Canaanitish woman. Mark describes her accurately as 'a Greek, a Syrophœnician by race'; Matthew uses the O.T. descriptive term. Josephus (*c. Apion.*) mentions more than once the hostile feeling that prevailed among the Tyrians towards the Jews.

came out from those borders. Matthew represents Jesus as being still in Galilee, though on its northern border; the woman comes out from the Phœnician borders to appeal for his help. In Mark he is actually in Phœnician territory.

cried: kept crying (imperfect).

O Lord, thou son of David. Not in Mark. The woman uses the language of one who recognizes Jesus as the Messiah; cf. xii. 24.

23–24. These verses are peculiar to Matthew. They may have been derived by him from another source (? Q) which contained an independent version of the incident. He is impressed with the limitation of Jesus' mission primarily to Jews (cf. the missionary charge to the Twelve). Here the effect of the woman's persistence and ultimate success is heightened by the emphasis laid on Jesus' silence. Johannes Weiss thought 'he was engaged in internal debate whether to allow his compassion to override the limits of his mission'.

answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was not sent but 24
unto the lost sheep of the house of Israel. But she came 25
and worshipped him, saying, Lord, help me. [M] And 26
he answered and said, It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord: 27
for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said 28
unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

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23. Send her away, &c. 'Get rid of her by granting her request! she will attract too much public notice.'

24. I was not sent, &c. Cf. x. 6. Jesus is compelled to explain himself. His own conception of his mission was that it was primarily to 'the lost sheep of the House of Israel' (cf. ix. 36). To be drawn into a ministry to the heathen would not fit in with the plan of his life's work. To recommence a healing ministry at all at this stage was equally undesirable. He was seeking rest. The words reflect the conflict of feeling within him.

25. But she came, &c. She now approaches Jesus, and makes her pathetic appeal.

26. It is not meet, &c. The words may reflect the continuance of the internal conflict. Their apparent harshness would probably disappear in the manner of the utterance. Jesus simply uses a homely metaphor—the household food ought not to be given to dogs. Mark prefixes 'let the children first be fed'.

27. Yea, Lord: for even, &c. 'Yes it is, for even, &c.' The word for 'dogs' is diminutive, and may denote a household pet.

28. O woman, great is thy faith. Possibly, as many commentators suggest, our Lord's reluctance throughout was intended to be a test of her faith. This climax rather suggests that this was the view of the narrator. As in the case of the only other cure of a heathen, the authoritative word which works the cure is spoken at a distance (cf. viii. 13).

xv. 29–31. *Jesus returns to the lake and effects more healings.* Verse 29 seems to be based upon Mark vii. 31; the other two verses are apparently an editorial substitute for Mark vii. 32–37 (the 'Ephphatha' miracle). Matthew passes over the account of

29 And Jesus departed thence, and came nigh unto the
sea of Galilee; and he went up into the mountain, and sat
30 there. [E] And there came unto him great multitudes,
having with them the lame, blind, dumb, maimed, and
many others, and they cast them down at his feet; and
31 he healed them: insomuch that the multitude wondered,
when they saw the dumb speaking, the maimed whole,
and the lame walking, and the blind seeing: and they
glorified the God of Israel.

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the healing of the deaf and dumb man given in Mark here, probably for the following reasons: Jesus is represented as using material means (saliva, &c.) in effecting the cure; he groaned; and gave commands which were not immediately obeyed (see Allen, *ad loc.*).

29. And Jesus departed thence ... sea of Galilee. Mark has, 'And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee through the midst of the borders of Decapolis.' This describes a long roundabout journey which was probably undertaken in order to avoid the territory of Antipas (see Burkitt, *Gospel History*, 92 f). Matthew omits all this because he does not record that Jesus actually entered Phœnician territory at all. He summarizes the whole into a short statement.

and he went up into the mountain, and sat there. The mountain must have been on the E. side of the lake (when the route described by Mark is allowed for). It is clear from verse 31 (end) that the crowds were Gentile. Decapolis lay to the SE. shore of the lake. 'The grass was still green when the Five Thousand were fed (Mark vi. 39), but now we have arrived almost at the time of S. Peter's confession and the start for Jerusalem to keep the last Passover. The journey must have taken about eight months, say from June to January inclusive, and all this time Jesus had been an exile from Galilee, outside the dominions of Herod Antipas' (Burkitt).

30. having with them the lame, &c. The order of the descriptive terms differs in different MS. authorities.

and they cast them down at his feet. Merx understands this literally, citing the custom of the present day among the Dervishes, who hold the sick man with the foot upon the body in order to effect a healing.

31. when they saw the dumb speaking, &c. Cf. Mark vii. 37. The expression 'the God of Israel' shows that the crowd was mainly Gentile, drawn from the Hellenized district of Gaulonitis E. of the lake.

[M] And Jesus called unto him his disciples, and said, 32
I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. And the disciples say unto him, 33
Whence should we have so many loaves in a desert place, as to fill so great a multitude? And Jesus saith 34
unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the 35
multitude to sit down on the ground; and he took the 36
seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and 37
they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were 38

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xv. 32–38. *The Feeding of the Four Thousand* (Mark viii. 1–9). There are marked similarities with the earlier narrative of the Feeding of the Five Thousand (xiv. 13–21), which fact suggests that this account is a doublet. This, however, is only one example of duplication that extends to the whole sections xiv. 13–xv. 31 = xv. 32—xvi. 12 (see additional note on xvi. 12). Luke omits the whole section Mark vi. 45—viii. 26.

32. And Jesus called unto him his disciples. In xiv. 15 it is the disciples who approach Jesus with the request that something should be done; here Jesus himself acts at once.

three days. This is a new feature in the account (in Mark too).

have nothing to eat: i. e. have exhausted the food they brought with them.

faint in the way. Mark adds: 'and some of them are come from far'. In the first account Galileans had followed Jesus to Bethsaida; here the crowds gather in practically the same district.

36. gave thanks and brake, &c. Cf. xiv. 19 and notes.

37. and they took up . . . seven baskets full. This verse = xiv. 20, except for the detail about the 'seven baskets'. A different Greek word is used here for 'basket' (*sphuris*). This kind was made of different material, and of a different size. It was a reed basket, often used for carrying fish and fruit (regularly employed by fishermen).

39 four thousand men, beside women and children. And
he sent away the multitudes, and entered into the boat,
and came into the borders of Magadan.
16 And the Pharisees and Sadducees came, and tempting
2 him asked him to shew them a sign from heaven. But
he answered and said unto them, [E? When it is evening,
3 ye say, *It will be* fair weather: for the heaven is red. And

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38. beside women and children. Added by Matthew here (not in Mark); cf. xiv. 21.

xv. 39. *Jesus returns to the western side of the lake* (Mark viii. 10).

39. entered into the boat. Mark adds 'with his disciples'.

the borders of Magadan. Mark: 'into the parts of Dalmanutha'. Neither place can be located. 'Dalmanutha' is almost certainly corrupt. Perhaps 'Magadan' stands for 'Magdala' (cf. Josh. xv. 37 where 'Migdal' is represented in the LXX by *Magada* [B] and *Magadal* [A]), the name of a place not far from Tiberias. In any case the place probably lay on the western shore of the lake.

xvi. 1–4. *The demand for a sign.* Matthew has already given the Q version of this incident in xii. 38–42 (= Luke xi. 29–32). He now gives the Markan version of the same incident (Mark viii. 11–13) which is not given by Luke [verses 2*b*–3 are an insertion, and do not belong to the original text of the Gospel; see notes below].

1. And the Pharisees and Sadducees. Mark has 'the Pharisees' alone; cf. similar additions in verses 6 and 11. In xii. 38 it is the scribes and the Pharisees who ask for a sign.

2 a. But he answered and said unto them. The reply follows in verse 4.

2*b*–3 [cf. Luke xii. 54–56]. The MS. authority [B ℵ] is decisive against the genuineness of this passage. Westcott and Hort (N.T. ii. *App.* p. 13) say: 'Both documentary evidence and the impossibility of accounting for omission prove these words to be no part of the text of Matthew, but were apparently derived from an extraneous source, written or oral, and inserted in the Western text at an early time' (cf. R.V. margin). It appears to be an imitation of Luke xii. 54–56, and may owe its origin to some early Father like Papias (so Zahn); cf. Mark xvi. 9–20; John viii. 1–11 (similar early insertions).

2 b. When it is evening . . . heaven is red. The point insisted upon is the *colour* of the clouds. 'Fine weather' they exclaim when there is a ruddy sky in the evening.

in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times.] [M] An evil and adulterous generation 4
seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

And the disciples came to the other side and forgot 5
to take bread. And Jesus said unto them, Take heed 6
and beware of the leaven of the Pharisees and Sadducees.

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3. 'A storm to-day!' when there is a ruddy sky in the morning. Lightfoot notes that 'the Jews were very curious in observing the seasons of the heavens and the temper of the air', and cites several illustrations (see *Horæ, ad loc.*). Jesus does not deny their skill of observation in the natural sphere; what he laments is the blindness of the religious leaders to the signs of their own time. They mistook the weather symptoms in the latter sphere—thought they were on the eve of a good time, when in fact they were almost on the morning of the Judgement day. Neither Pharisees nor Sadducees seem to have had any idea that the end of the Jewish state was so near. History has often repeated itself since. [The saying, though not a genuine part of the first Gospel, may, and probably does, reflect a real utterance of Jesus.]

4. Cf. xii. 38 f. and notes there.

xvi. 5–12. *The leaven of the Pharisees* (*and Sadducees*) (Mark viii. 14–21; cf. Luke xii. 1). The saying about the leaven (Luke xii. 1 = Matt. xvi. 6) probably stood in Q as well as in Mark (viii. 15). See *Oxford Studies*, p. 412.

5. Mark says: 'And they forgot to take bread, and had not in the boat with them more than one loaf.' Matthew does not mention the boat.

6. the leaven of the Pharisees and Sadducees. Mark has: 'the leaven of the Pharisees and the leaven of Herod'. Matthew (verse 12 below) interprets the 'leaven' to mean false teaching. Luke (xii. 1) explains it as 'hypocrisy'. Mark gives no explanation. It is hardly likely that Matthew's interpretation represents the original meaning of Jesus. Luke's is probably a truer approximation to the original meaning. A striking parallel to the Markan form of the saying occurs in a prayer of the Amora R. Alexander (? third cent. A. D.): 'the leaven that is in the dough (= the leaven of the Pharisees) and servitude to the Kingdom (= the leaven of

7 And they reasoned among themselves, saying, We took
8 no bread. And Jesus perceiving it said, O ye of little
faith, why reason ye among yourselves, because ye have
9 no bread? Do ye not yet perceive, neither remember
the five loaves of the five thousand, and how many
10 baskets ye took up? Neither the seven loaves of the four
11 thousand, and how many baskets ye took up? [E] How
is it that ye do not perceive that I spake not to you
concerning bread? But beware of the leaven of the

Herod)'. 'Two things impede man: the evil *yeser* and the interference of alien rule. Both these preventives will vanish with the coming of the Kingdom' (Abrahams, *Studies*, 53). The leaven in the dough is the evil that ferments in man's nature (for the symbolism of leaven see notes on xiii. 33). Thus the 'leaven' of the Pharisees would probably mean the element that poisons all their teaching and activities—hypocrisy, unreality, in our Lord's eyes. The 'leaven of Herod' would mean the evil embodied in the Herodian government, from which Jesus had to save himself by retirement at this period. Matthew's interpretation enables him to substitute 'Sadducees' for 'Herod'. What Matthew understood as the false teaching of the Sadducees' may be illustrated from xxii. 23 ff. [In Luke the saying about 'leaven of the Pharisees' is given in another connexion, when they tried to catch Jesus in his talk.]

7. The hostility of the religious and secular authorities had compelled their departure to be so hurried that they did not have time enough even to buy bread. The verse appears to be the continuation of verse 5. 'They reasoned among themselves' = 'they were anxiously saying among themselves'. In its present connexion the verse may mean that they were surprised at the warning about leaven, as they had not taken any bread.

11. How is it that ye do not perceive. With these words Mark closes his account of the incident. The rest has been added by Matthew. [It seems clear that the saying about the 'leaven of the Pharisees', &c., which has a different context in Luke, has been added to the story of the rebuke of the disciples, when they found themselves in their hurried flight without bread. The two things were originally, it would seem, quite distinct, though Mark has fitted the saying into the same context. If (as seems probable) it was derived from Q, it may have been added to Mark at an early stage (? of revision).]

Pharisees and Sadducees. Then understood they how 12
that he bade them not beware of the leaven of bread
but of the teaching of the Pharisees and Sadducees.

ADDITIONAL NOTE ON XIV. 13—XVI. 12.

McNeile (*St. Matthew*, 237 f.) calls attention to the remarkable parallelism, both in order and content, of the sections xiv. 13—xv. 31 (= Mark vi. 31—vii. 37) and xv. 32—xvi. 12 (= Mark viii. 1–21 [22–26]). This can best be seen when set forth in tabular form:—

Matthew.		Matthew.
(*a*) xiv. 13–21	Miraculous feeding of a multitude somewhere on the east of the lake.	xv. 32–38
(*b*) xiv. 22–33	Crossing the lake	xv. 39 a
(*c*) xiv. 34–36	Arrival on the west of the lake .	xv. 39 b
(*d*) xv. 1–20	Conflict with the authorities .	xvi. 1–4 a
(*e*) xv. 21–28	Avoidance of the dominion of Antipas.	xvi. 4 b–12
(*f*) xv. 29–31	Healing on the east of the lake .	absent

Wellhausen suggests that 'an extended duplication has taken place here in the tradition' (the duplication is already present in Mark). If this be so, we must suppose that there has been a conflation of two parallel sources in Mark, which must have been fixed in written form before the conflation occurred, because otherwise the parallelism in order cannot well be explained. As has been pointed out in the notes, the sections here strung together are probably not all in their original contexts. The hypothesis is not without difficulties of its own, but the details cannot be discussed here. See further McNeile, *ibid.*, and cf. Montefiore, *Synoptic Gospels*, i. 185, 191.

The events described in these sections marked a crisis in Jesus' life. Both the religious authorities, and the officers of the Herodian government, had been roused to active hostility by the growing fame and influence of the new Teacher. A contributing cause, too, was the popular enthusiasm. And so Jesus was led to seek privacy and an interval during which he could devote himself to special teaching of his disciples.

xvi. 13–20. *The Apostle Peter's confession at Cæsarea Philippi* (Mark viii. 27–30, Luke ix. 18–21).

Verses 17–19 (which are absent from Mark and Luke) may have stood in Matthew's recension of Q.

13 [M] Now when Jesus came into the parts of Cæsarea
Philippi, he asked his disciples, saying, Who do men
14 say that the Son of man is? And they said, Some *say*
John the Baptist; some, Elijah: and others, Jeremiah,
15 or one of the prophets. He saith unto them, But who

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13. Now when Jesus came, &c. Jesus had reached a crisis in his career. The public ministry in Galilee had come to an end. The last journey to Jerusalem was soon to be begun. It was essential to retire with the disciples to a place of seclusion. So Jesus sets out with the Twelve from Bethsaida (see Mark) to

the parts of Cæsarea Philippi. Mark says that Jesus and his disciples went out into the villages of Cæsarea Philippi, and that it was 'on the road' that he asked them the question: 'Whom do men say that I am?' The town, formerly Paneas, had been rebuilt by the tetrarch Philip, and, to distinguish it from the other Cæsarea, it was named after him, 'Cæsarea Philippi'. It lay at the foot of Hermon, close to the sources of the Jordan, and about twenty-three miles from Bethsaida to the north.

Who do men say that the Son of man is? Mark: 'Who do men say that I am?' Matthew places the incident after the arrival at 'the parts of' Cæsarea; according to Mark, Jesus asked the question 'in the way'. Matthew employs the Messianic title so well known, as it came to be, later; but by doing so anticipates Peter's confession.

14. The surmises of the people enumerated in the disciples' reply serve to show how profound an impression the personality of Jesus had made on the popular mind. For 'John the Baptist (risen from the dead)' cf. xiv. 2 and note.

some Elijah; and others Jeremiah or one of the prophets. Popular eschatological hopes were centred on 'the men who have been taken up, who have not tasted death from their birth' (4 Ezra vi. 26), who were expected to appear as the heralds of the Messiah at the end of the age. These men were thought of as having been removed from the earth without dying. Prominent among them were Enoch (Wisdom iv. 10 f., and often in the Books of Enoch) and Elijah, who figures conspicuously in this connexion in Rabbinical literature (his *rôle* was as High Priest to anoint the Messiah, to promote Israel's repentance and reunion, and to bring about the resurrection of the dead). Moses and Elijah sometimes appear together in their capacity of forerunners of the Messiah (cf. Matt xvii. 1-9, the Transfiguration). In 4 Ezra xiv. 9 Ezra is assigned a place among the immortal companions. Here it is remarkable that Jeremiah is assigned a similar position (cf. the legends about him in 2 Macc. ii. 1–12, xv. 14 f), and in 4 Ezra

say ye that I am? And Simon Peter answered and said, 16
Thou art the Christ, the Son of the living God.

(2 Esdras) ii 18 he is coupled with Isaiah ('for thy help I will send my servants Isaiah and Jeremiah'). The reference to Isaiah in this connexion will serve to illustrate 'or one of the prophets'. No record of the death of Jeremiah is given in Scripture. Doubtless, like Moses (*Assumption of Moses*) and Isaiah (*Ascension of Isaiah*), he was conceived as having ascended to heaven, and as having joined the circle of the Messiah's immortal companions. (Cf. the case of Baruch [*Apocalypse of Baruch* lxxvi. 2.]: *For thou shalt surely depart from the earth, nevertheless not unto death, but thou shalt be preserved unto the consummation of the times.*) In the Rabbinical tractate, *Derek 'ereṣ zuṭa* i (end), a remarkable tradition has been preserved according to which 'nine went alive into Paradise'. The list is headed with Enoch, Elijah [the Messiah], and Eliezer the servant of Abraham.

The mention of Jeremiah specifically is peculiar to Matthew (cf. ii. 17, xxvii. 9). The other evangelists never refer to him.

16. Simon Peter. The double name is noticeable; it is frequent in the fourth Gospel, but rare in the synoptists (only again Luke v. 8). Mark and Luke have 'Peter' only here.

Thou art the Christ, the Son of the living God. Mark has simply 'Thou art the Christ'; Luke 'the Christ of God'. No doubt the conviction expressed in this reply had slowly grown up in the apostle's mind. This was the first occasion, apparently, on which it came to overt expression. What he now affirmed was that Jesus was the Christ. The anticipation of this confession in xiv. 33 can hardly be reckoned as belonging to the original story. If it did, it would rob the present passage of all significance. Jesus himself, profoundly conscious of his unique relation to the Father as Son, regarded the Messiahship from this point of view. It was because he was Son that he was to become the Messiah. (See Introduction, pp. 25, 30.)

Matthew's added phrase 'the Son of the living God' echoes O T. expressions (cf. Ps. xlii. 3, Hos. i. 10, Deut. v. 26, Dan. vi. 20), but must be regarded as an expansion (cf. Dalman, *Words*, 274). Both Mark's 'the Christ', and Luke's 'the Christ of God' (='God's Messiah') would be natural expressions in the mouth of a Jew of this period in affirming the Messiahship. Though Peter—here, as always, the representative apostle—acknowledges the Messiahship of Jesus explicitly as a real conviction, he had (with the rest) much still to learn as to what Jesus' conception of the Messianic office really involved.

17–19. This passage is not given in Mark and Luke, and its genuinely early character has been impugned by several scholars.

17 [Q^{M}?] And Jesus answered and said unto him, Blessed
art thou, Simon Bar-Jonah: for flesh and blood hath not
revealed it unto thee, but my Father which is in heaven.
18 [Q^{M}] And I also say unto thee, that thou art Peter, and

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Wellhausen, for instance, denies that it could have been uttered by, or even written during the lifetime of, Peter. The question really turns on the meaning assigned to 'church' in verse 18. Is 'church' here to be regarded as equivalent to 'the kingdom of heaven?' 'If so, the words cannot have stood in the source' (Allen). But the identification is not necessary or even probable, and otherwise the passage is replete with Jewish expressions and terminology which 'suggest a very early date' (Allen; see his discussion in *Oxford Studies*, 279 f.). Cf. also Moffatt, *LNT*², 252 f., who rejects the theory of a late interpolation. The passage was not improbably derived by Matthew from his recension of Q.

17. Blessed art thou, Simon Bar-Jonah. For the formula of address ('Blessed', &c.) cf. v. 3. Jesus always (except Luke xxii. 34) used 'Simon' in addressing the apostle. 'Bar-Jonah' is a patronymic = 'son of Jonah', which, according to John i. 43, is a shortened form of 'son of *John*' (cf. also John xxi. 15 ff.).

flesh and blood: Cf. Gal. i. 16, Ephes. vi. 12, Heb. ii. 14. It is a common Rabbinic expression for humanity in its mortal aspects as distinguished from the Divine (cf. e. g. T.B. *Berak.* 10 *a*: 'God's method of creation is altogether different from that of *flesh and blood*').

18. I also, as well as the Father: the Father had revealed to Peter one great truth; Jesus proceeds to reveal another—the one revelation prepares the way for the other.

thou art Peter, and upon this rock. The name 'Peter' had been given long before (cf. Mark iii. 16, Luke vi. 14); Jesus here uses it to introduce a word-play. In Aramaic this is clear: 'Thou art *Kēphā* (Cephas = 'rock'), and upon this *kēphā* I will build my church' (in Greek 'Thou art *Petros* and upon this *petra*', &c.). The Greek equivalent to the Aramaic word, which is feminine, is *petra* (fem.) = 'rock'; but for the proper name of a man this feminine form was unsuitable; hence the choice of *Petros* (= 'stone'), no difference of meaning being intended. The word-play might have originated in the Aramaic even more appropriately than in the Greek. At the same time it is curious that in a Rabbinic saying about Abraham the very same word-play occurs, the Greek word *petra* being used: 'when the Holy One wanted to create the world He passed over the generations of Enoch and of the flood: but when He saw Abraham who was

upon this rock I will build my church ; and the gates of

going to arise, He said, Lo I have discovered a *petra* to build and to found the world upon. Therefore he called Abraham *Rock* (*ṣûr*), as it is said (Isa. li. 1) : "Look unto the *rock* whence ye were hewn." ' (See Taylor, *Sayings of the Jewish Fathers*[2], p. 160.)

and upon this rock. Two interpretations are possible. Either (1) the 'rock' is Peter himself (so among moderns, Bruce). Peter, in virtue of the confession of faith just made, is regarded by Jesus as the first of a nucleus of believers—the foundation-member of the community of the new Israel, which is based upon faith in Jesus as the Messiah. So interpreted, the saying is in form a promise to Peter as reward of his faith. In favour of the personal reference is the Rabbinic illustration cited above So the apostles are styled 'pillars' (Gal. ii. 9 ; cf. Eph. ii. 20, 1 Peter iii. 4-8, Rev. xxii. 14).

Or (2) the 'rock' may be the conviction which the apostle had expressed ; the fact of the Lord's Messiahship was to be the rock on which Christ's *ecclesia* should be built (cf. 1 Cor. iii. 10 f.). 'Upon this rock of revealed truth I will build my church' (Allen).

I will build my church. Two Greek words are used in the LXX to denote Israel as a congregation, *sunagōgē* and *ecclesia* ; the former had come to express the congregation of the *synagogue* ; the latter (*ecclesia*) had long been a current title of the Christian society when Matthew wrote (Pauline Epistles, James, Hebrews, Johannine Epistles). It was therefore the natural term to employ in rendering the Aramaic term or phrase, which would signify the community or society of Christ's disciples 'knit together by their belief in his divine Sonship, and pledged to the work of propagating his teaching' (Allen). The term would, as the evangelist wrote it, primarily denote the Palestinian community of believers.

The development of the Christian community, as a separate entity, within Judaism at first, can only be explained on the hypothesis that Christ deliberately formed his disciples into the nucleus of such a community. The Christian community, from the earliest period of its existence (so far as we can trace it) after the Resurrection, possessed a self-consciousness which marked it off as a distinct body. It was the new Messianic Israel, inheriting the privileges of the old ; it was 'the Israel of God' which was based upon faith in Jesus as the divinely-sent Messiah.[1] Can the sudden emergence of this conception be explained unless it can claim the sanction of Jesus himself ?

[1] Cf. H. F. Hamilton, *The People of God* ii. 39 : 'It [the Church] existed on the Day of Pentecost, and everyone who confessed the Messiahship of Jesus attached himself to it, for this was

19 Hades shall not prevail against it. [Q^M?] I will give unto thee the keys of the kingdom of heaven: and whatsoever

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and the gates of Hades shall not prevail against it. Christ is here using O.T. language; 'the gates of Death' (= Sheol) is a phrase used in the Psalms (ix. 13, cvii. 18) practically as a synonym for 'death'. The language is no doubt a survival of the old pagan conception of the underworld as a city provided with walls and gates (the Assyrian Hades had seven walls and gates). There seems to be implicit in the expression the idea of the realm of the dead as a sort of prison-house the 'land from which there is no return' (cf. Isa. xxxviii. 10). Thus deliverance from death could be spoken of as a 'lifting up' 'from the gates of death' (Ps. ix. 13). Thus Christ's meaning here probably is: 'the *ecclesia* is built upon the Messiahship of her Master, and death—the gates of Hades - shall not prevail against her by keeping him imprisoned' (so McNeile). The mysterious truth here hinted at is made explicit in verse 21 below: cf. also Acts ii. 24, 31. Loisy's explanation (death prevails against all men, but it shall not prevail against the Church) is not incompatible with this interpretation. The alternative explanation that 'the gates of Hades' = 'Hades', regarded as the abode of the powers of evil, and that the meaning of the phrase is 'the organized powers of evil shall not prevail against the organized society which represents my teaching' (Allen), is rather forced and unnatural.

19a. I will give unto thee the keys of the kingdom of heaven. The 'keys' symbolize rule and authority (cf. Dalman, *Words*, 215 f.). The use of the metaphor can be illustrated from Isa. xxii 22 (of Shebna): *And the key of the house of David will I lay upon his shoulder, so that when he opens none shall shut, and when he shuts none shall open.* The conception is not that of a mere door-keeper, acting under orders, but of a steward or *major domus*, who has been invested with full administrative authority by the 'Master of the House' (cf. Rev. iii. 7, which is based upon the Isaiah passage). The apostle is given full personal authority in the new kingdom to administer it. An alternative view of the meaning, which is widely held, is that Peter is here pictured as the gate-keeper. 'The new society is to be the equivalent of the Kingdom realized on earth.... The keys are the symbol of this identity. Observe, it is not the keys of the *church* but of the *kingdom*. The meaning is: Peter-like faith in Jesus as the Christ admits into the Kingdom of Heaven. A society of men so believing = the Kingdom realized' (Bruce).

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the new Messianic Israel, the Israel of God.' See the whole chapter ('The New Israel').

thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed

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and whatsoever thou shalt bind on earth, &c. Not only administrative, but also legislative authority is given to the apostle. The terms 'bind' and 'loose' here correspond to technical terms used in the Jewish legal schools in reference to the verdict of a doctor of the Law who pronounces something as 'bound', i. e. 'forbidden', or else as 'loosed', i. e. 'permitted'—not, of course, in virtue of his own absolute authority, but in conformity with his knowledge of the oral law (see Dalman, *op. cit.*, 214 f.). This legislative power of pronouncing authoritative decisions as to what the members of the new kingdom may or may not do is given to the apostle Peter (in xviii. 18 it is given to all the apostles) as one who knows the mind of Christ and is familiar with his oral teaching. His decisions on earth would be ratified 'in Heaven' (i. e. by God). There is no necessary connexion between this saying and John xx. 23 ('whose soever sins ye forgive they are forgiven unto them', &c.) about giving or witholding absolution for sins, and in the light of the Jewish use of the terms already cited such a connexion is improbable.

[It has been doubted whether this verse, even if verses 17-18 are regarded as authentic, can be a genuine utterance of Jesus. M[c]Neile points out that the 'conception of "the Kingdom of Heaven" is utterly different from that expressed elsewhere in the Lord's teaching. It is here the Christian Church. . . . And if Jesus really gave him this authority in the hearing of the disciples, the subsequent dispute (xviii. 1) as to which of them was the greatest is inexplicable, and scarcely less so the question asked by the apostle himself in xix. 17.' Possibly the verse is an expansion, but founded on a genuine utterance of Jesus originally made to the disciples collectively (xviii. 18) and here transferred to Peter as the head of the apostolic band, in accordance with the method pursued throughout the first Gospel to magnify the apostle's position of primacy. On the other hand, verses 17-18 are too striking and original, too warm and generous in tone, to be a later and artificial invention in the interests of ecclesiastical authority. As Bruce points out, 'one feels that there is a hiatus in the narratives of Mark and Luke; no comment on the part of Jesus, as if Peter had delivered himself of a mere trite commonplace. We may be sure the fact was not so. The terms in which Jesus speaks of Peter are characteristic— warm, generous, unstinted. The style is not that of an ecclesiastical editor laying the foundation for Church power and prelatic pretensions, but of a noble-minded Master eulogizing in impassioned terms a loyal disciple.']

20 in heaven. [M] Then charged he the disciples that they
should tell no man that he was the Christ.
21 From that time began Jesus to shew unto his disciples,
how that he must go unto Jerusalem, and suffer many

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20. Then charged he the disciples that they should tell no man, &c. The disciples themselves did not yet realize all that was involved in Christ's acceptance of the Messiahship, which was entirely different from the traditional and currently accepted one. To avoid popular misconception it was essential that no premature public disclosure should be made. Jesus' 'secret' had been revealed to the inner circle, and with them it must, for the present, remain.

xvi. 21–23. *The First Prediction of the Passion* (Mark viii. 31–33, Luke ix. 22). Subsequent predictions are given in xvii. 22 f., xx. 17 ff.; cf. xvii. 12, xxvi. 2. Teaching on this subject seems to have become an important part of instruction given to the disciples from the moment of the confession at Cæsarea Philippi. The anticipation of a violent death was not new to Jesus when he began to emphasize it so pointedly to the Twelve. From the present and other passages it is clear that Jesus had been pondering on certain passages in the O.T., especially those which deal with the suffering Servant (Isa. liii esp.). In this way he had reached the conviction that it was part of God's plan that the Messiah should suffer and die, and give his life 'a ransom for many'. This profound conception was entirely new, and doubtless originated with Jesus himself. In a sense it is, perhaps, true to say that Jesus conceived the path of suffering and death to be the necessary preliminary to his assumption of the Messianic office and glory, which was to follow later (after the death). (Cf. Dalman, *Words*, 315 f.). But even so it was an organic part of his conception—the vitally essential part; and this was supremely original to himself. For a good study of the predictions of the Passion and their relation to the mind of Jesus cf. C. A. Anderson Scott, *Dominus Noster*, 144 ff.

21. From that time. This marks a well-defined break in the narrative. From this time onwards Jesus spoke freely and repeatedly about his coming sufferings and death. The transition from the earlier to the later stages of the ministry is marked at this point in all three synoptists (see reff. at beginning of the section).

Jesus. The best attested reading here is **Jesus Christ.** Matthew probably wrote it here to mark the critical point which has just been reached in the narrative.

how that he must go unto Jerusalem, &c. Summaries of

things of the elders and chief priests and scribes, and be killed, and the third day be raised up. [M+E] And 22 Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. [M] But 23 he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou

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Christ's conversations on the subject are given in this and the parallel passages, not his *ipsissima verba*. The fact that the disciples so signally failed to understand Christ's meaning shows that their minds were totally unprepared for such a revolutionary conception, and that they could only finally be convinced by the event. This is vividly brought out in the incident of the rebuke of Peter that immediately follows, and is also suggested by the repetition of the teaching which Christ found it necessary to give. In the event the meaning of all this preliminary education suddenly dawned.

the elders and chief priests and scribes. A summary description of the whole Sanhedrin; cf. ii. 4 note.

the third day be raised up. If the suffering Servant, in the person of Christ, is to be revealed as the heavenly Son of Man he must rise triumphant over death. 'On the third day' and 'after three days' (Mark) are regarded as equivalent expressions. Cf. 'at the end of seven years' (Jer. xxxiv. 14) - 'in the seventh year' (Deut. xv. 12). The scriptural basis for the resurrection on the third day was traditionally associated with Hos. vi. 2 (cf. Targum).

22. Be it far from thee, Lord . . . unto thee. The actual words of the remonstrance are peculiar to Matthew. The phrase at the beginning is an exclamation: '[God be] gracious to thee, Lord!' It is equivalent to the Hebrew expression rendered 'God forbid!' or 'Far be it': cf. Luke xx. 16.

23. turned, i. e. behind to face Peter and the disciples who were following.

Get thee behind me, Satan. If, as has been suggested, the Greek word rendered 'me' (*mou*) is a mistake for *sou*, the meaning would be: 'Get thee away, Satan!', 'Depart!' Christ recognizes in the words of his uninstructed disciple what had once been a real temptation of Satan (cf. iv. 10).

thou art a stumblingblock unto me. Christ treats the apostle as possessed by the evil spirit for the time being: the apostle and Satan are addressed in the same sentence. 'Christ crucified' was to him a stumblingblock (cf. 1 Cor. i. 25).

mindest not the things of God, but the things of
24 men. Then said Jesus unto his disciples, If any man
would come after me, let him deny himself, and take
25 up his cross, and follow me. For whosoever would save
his life shall lose it: and whosoever shall lose his life for
26 my sake shall find it. For what shall a man be profited,
if he shall gain the whole world, and forfeit his life? or
27 what shall a man give in exchange for his life? For the

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thou mindest not the things of God. The bent of mind revealed in his words is not yet God-directed on the subject of the Messiah; the apostle still clings to the lower popular ideas. The same verb is used in Phil. ii. 5 ('have this mind in you which was also in Christ Jesus', &c.).

xvi. 24–28. *The conditions of discipleship* (Mark viii. 34—ix 1, Luke ix. 23–27; cf. Matt. x. 38–39 = Luke xiv. 27 (Q); cf. also Luke xvii. 33).

24. Then said Jesus unto his disciples. Mark has: 'And having called the multitude with his disciples, he said unto them', &c. The mention of the multitudes suggests that the passage originally belonged to a different context. Matthew avoids the difficulty by making the words an address to the disciples only.

If any man would come after me, &c. For the latter part of the saying ('take up his cross, and follow me') cf. x. 38 (Q) and note there. The disciple must be prepared for private self-denial, and public humiliation ('taking up the cross'). This truth the apostle had not yet grasped—the Master was prepared to accept it in his own case, and demanded it in his followers.

25. Cf. x. 29 and notes there.

26. For what shall a man be profited . . . the whole world, &c. The first half of the verse emphasizes the first half of the previous verse. Cf. *Apoc. Bar.*, li. 15: 'For what, then, have men lost their life, and for what have those who were on earth exchanged their souls?' 'The world' here means the external world regarded in its aspect as militating against the spiritual. Cf. Gal. vi. 14, Jas. iv. 4. It is frequent in this sense in the Johannine writings. 'And forfeit his life', i. e. be mulcted in his higher self *now*.

or what shall a man give . . . his life? Man must surrender his 'life' to God—no substitute will suffice; cf. Ps. xlix. 8. This emphasizes the thought of 25 *b*.

27. For the Son of man shall come in the glory of his Father, &c. Matthew here emphasizes the thought of the

Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily I say unto you, There 28

Judgement, and makes the saying purely eschatological. The connexion of thought with the preceding is: 'Value the higher self, because there is a judgement.' Mark has the saying in the following form: 'For whosoever shall be ashamed of me and my words in this adulterous and sinful generation, the Son of man shall be ashamed of him *when he shall come in the glory of his Father* with the holy angels.' The former part of this saying occurs in Q (Matt. x. 33 = Luke xii. 9) whence Mark doubtless derived it, adding the words italicized above. Matthew here still further elaborates the eschatological clause added by Mark, and omits the former part of the saying (which he gives elsewhere). The result is to heighten the purely eschatological element, and transform it into 'a purely apocalyptic prophecy' (see Oxford Studies, 428 f.).

The Son of man shall come in the glory of his Father. The Son of man is here spoken of in language similar to that used of the Heavenly Messiah in the Similitudes of the Book of Enoch; cf. e. g. 'The Lord of spirits placed the Elect One on the throne of glory' (Book of Enoch lxi. 8).

with his angels. For the idea of the Parousia with the angels (= the holy ones) cf. Zech. xiv. 5.

and then shall he render, &c. The language is reminiscent of Ps. lxii. 12; cf. Rev. xxii. 12. For the Son of Man as Judge, cf. Enoch lxix. 27: 'And he sat on the throne of his glory, and the sum of judgement was committed to him, the Son of Man.' The part to be taken by Christ as sole Judge at the Judgement is much emphasized in Matthew (cf. vii. 22, 23, xxiv. 50 f., xiii. 30, 41–43, xxv. 31–46), though it is sometimes spoken of as the act of the Father (vi. 4, 6, 18, x. 28, 32 f., xviii. 33): see Charles, *Eschatology*, 337. The judgement is to take place at the Parousia, i. e. at the beginning of the Messiah's reign in glory (this is the view of all the N.T. books except the Apocalypse).

28. Verily . . . There be some of them that stand here, &c. Mark introduces the saying by a separate formula ('And he said unto them'), which suggests that an originally isolated utterance has been attached to its present context. The Markan form is: 'Verily I say unto you there be some here, of them that stand by, which shall in no wise taste of death, till they see *the kingdom of God come with power*.' For the last words Matthew substitutes 'the Son of man coming in his kingdom', thus changing the vague 'kingdom coming' into a more definite concept. Matthew thus makes clear that he understood Christ's words to mean that

the Parousia would take place in the lifetime of some of those who were then alive; cf. x. 23, xxiv. 34. As Allen remarks, this fact 'has an important bearing on the date of the Gospel'. For 'them that stand here' (='bystanders') cf. xxvi. 73; in Dan. vii. 16 'one of them that stood by' occurs in reference to an angel. The original Markan phrase may represent an Aramaic word = 'those who are alive'. For the phrase 'taste death' (not in the O.T.) cf. John viii. 52, Heb. ii. 9; it also occurs in Rabbinic. When we come to consider the original meaning of the utterance we are confronted with a difficult problem of interpretation. To explain the saying as referring to the Transfiguration that immediately follows, as several of the Fathers do, is clearly inadmissible. The Markan form, which is probably the more original, apparently limits the coming of the Kingdom to a catastrophic one (*with power*), and it is natural that the Early Church should have seen the fulfilment of the words in the fall of Jerusalem. In a sense this is indeed a true explanation. What, however, is clear is that in the thought of Jesus the Kingdom in its full manifestation is conceived as 'a gift of God, destined to come not as the product of social evolution, but suddenly, as something already prepared before the foundation of the world (cf. Matt. xxv. 34). It is to be inherited and found, rather than constructed (cf. Matt. vi. 33, xiii. 44–46)' (Shailer Mathews, *The Messianic Hope in the N.T.*, p. 72). The present saying expressly states that the limit within which the Messianic Kingdom was to be established was to be the life of the generation to which he preached. But the saying is restrictive in character. The generation then living was 'an evil and adulterous' one, and 'only few of them would be worthy to see the establishment of salvation, the coming of the Son of Man' (Dobschütz), just as of all the generation that came out of Egypt only two, Joshua and Caleb, were found worthy enough to enter the land of promise (cf Num. xiv. 30, 38, 1 Cor. x. 5). Jesus' essential thought is thus that the Kingdom will come suddenly, catastrophically, as a gift of God, and within the lifetime of the present generation. He conceives the coming eschatologically, and under forms sanctioned by eschatological thought. No doubt the future is foreshortened, in prophetic fashion—this seems to be an inevitable accompaniment of the phophetic method which can only envisage the future vividly in the light of a burning realization of the immediacy of the divine power. When we ask, In what sense has the saying been fulfilled? we are entitled to say that the conviction expressed in the saying was essentially true, and justified by the experience of the Christian community. A sudden influx of divine power—an invasion of divine forces from above—took place at Pentecost, and created a society which has never lost the consciousness of supernatural origin. The Kingdom of

be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before 2 them: and his face did shine as the sun, and his gar-

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God—if not in its complete manifestation—came then 'with power'. The catastrophic element was illustrated by the crisis of A.D. 70, which marked the downfall of an old order, and the beginning of a new. And so the saying can be illustrated down the stages of history. That Christ's words have a real validity is proved by the survival of the society which he founded, which has always been conscious of its divine origin, which shared its Master's hope, and has never lost it down to this very hour.

xvii. 1–8. *The Transfiguration* (Mark ix. 2–8, Luke ix. 28–36; cf. 2 Pet. i. 16 b–18).

1. after six days. So Mark. This means 'on the sixth day' (cf. 'after three days' = 'on the third day': see xvi. 21 note). Luke has 'about eight days after'.

Peter and James and John. The chosen three were with Jesus on several momentous occasions; cf. Mark v. 37 (in the house of Jairus), Mark i. 29 and xiii. 3; and also in Gethsemane (Matt. xxvi. 37).

into a high mountain. Perhaps Mount Hermon, which was in the neighbourhood of Cæsarea (about fourteen miles to the north). The other disciples were probably left behind at Cæsarea. From the Lukan account, according to which Jesus went up the mountain 'to pray' and the disciples 'were heavy with sleep' (Luke ix. 32), it is clear that the scene took place at night.

2. and he was transfigured, &c. Luke 'and as he was praying the fashion of his countenance was altered'. For 'transfigured' ('metamorphosed') cf. 2 Cor. iii. 18, Rom. xii. 2.

and his face did shine as the sun. Peculiar to Matthew; cf. 4 Ezra vii. 97 (of the righteous after death): 'Their face is destined to shine as the sun'; cf. also Matt. xiii. 43. The source of this representation is Dan. xii. 3; cf. also *Secrets of Enoch* i. 5, xix. 1, 2.

and his garments became white as the light. Mark has: 'his raiment became glistening, very white, such as a fuller on earth cannot so whiten'; cf. Enoch xiv. 20: 'his raiment shone more brightly than the sun'.

3 ments became white as the light. And behold, there
appeared unto them Moses and Elijah talking with him.
4 And Peter answered, and said unto Jesus, Lord, it is
good for us to be here: if thou wilt, I will make here
three tabernacles; one for thee, and one for Moses, and
5 one for Elijah. While he was yet speaking, behold, a
bright cloud overshadowed them: and behold, a voice

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3. there appeared unto them Moses and Elijah. Luke has: 'And behold there talked with him two men, which were Moses and Elijah; who appeared in glory and spake of his decease which he was about to accomplish at Jerusalem.' Mark has: 'Elias with Moses' (reverse order). Moses and Elijah—who belonged to the circle of the Messiah's 'immortal companions'—sometimes appear together in their capacity of forerunners of the Messiah (cf. Midrash, *Debarim rabbah* x. 1). The mysterious two witnesses of Rev. xi are also, perhaps, Elijah and Moses. The notion was current that Moses (like Elijah) had not seen death (cf. Bousset, *Antichrist*, p. 208).

4. And Peter answered and said, &c. Luke has: 'And Peter, and they that were with him, were weighed down with sleep, but when they awoke they saw his glory, and the two men standing with him. And it came to pass that as they were departing from him, Peter said,' &c.

it is good for us to be here. Better 'it is good for us that we are here'. Wendling suggests taking the words as an awe-struck question: 'Is it right for us to be here? And are we to make?' &c. Mark adds 'For they did not know what to answer, for they were terrified'.

if thou wilt, I will make here three tabernacles. Or, with a change of punctuation, 'Dost thou wish me to make,' &c. The reference to the 'three tabernacles' may be explained, perhaps, by the custom of erecting a tent or canopy for a distinguished visitor, in order to show him respect. 'It was the custom with the ancient Arabians to erect a separate Rubbā (tent) of honour for every distinguished visitor to the camp' (Goldziher, *Muhammed-Studien* i. 255. 1). See Büchler in *Exp. T.*, March 1909, p. 278.

5. a bright cloud. There is here obviously, in the description of the theophanic cloud, an allusion to the Shekinah, which marked God's visible, presence or glorious manifestation, the localized presence of the Deity. The 'Shekinah-glory' is meant. The same Greek verb (*episkiazō*, 'overshadow') is used here, as in the LXX of Exod. xl. 34 f., of the cloud which rested on the

out of the cloud, saying, This is my beloved Son, in whom I am well pleased ; hear ye him. [**E**] And when 6 the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, 7 Arise, and be not afraid. [**M**] And lifting up their eyes, 8 they saw no one, save Jesus only.

Tabernacle when it was filled with 'the glory of the Lord', which in the Targum (pseudo-Jonathan) becomes 'the glory of *the Shekinah* of the Lord'. The 'voice out of the cloud' is also doubtless the voice of the Shekinah ; cf. 2 Pet. i. 17, where, in reference to the transfiguration, a 'voice' uttered by 'the excellent glory' (i. e. the Shekinah-glory) is spoken of. See Hastings' *DCG.* ii, s.v. *Shekinah.*

This is my beloved Son. Matthew alone adds 'in whom I am well pleased' ; cf. iii. 17 and notes (the Voice at the Baptism). Similarly in the Jerus. Targum to Gen. xxviii. 13 the *glory* of Jehovah says : 'I am the God of Abraham' (Marshall in Hastings' *DB.*, s.v. *Shekinah*).

6–7. These verses are peculiar to Matthew ; they seem to be an expansion of Mark's 'and they were terrified'. The voice filled them with terror ; cf. Rev. i. 17, Dan. x. 8 f.

8. save Jesus only. The vision vanished, and left them with the sight of Jesus under normal conditions—a natural and true touch.

The transcendental experience described in these verses was mystical in character, and attempts to rationalize the narrative inevitably break down. No doubt like other mystical experiences the way had been prepared by previous teaching and intercourse with the Master. The scene took place at night—on the mountain top ; Jesus, in an ecstasy of prayer, was transfigured. The physical effects of such a state of rapt feeling are, even in the case of ordinary mystics, known to be extraordinary. The disciples seem to have shared this spiritual exaltation, and on becoming fully awake from the state of physical prostration into which they had fallen (cf. Luke ix. 32) saw the vision.

The vision is full of spiritual and symbolic significance. The Sonship of Jesus is divinely attested in the presence of the two great representatives of the old dispensation—Moses and Elijah—who thus make plain that the old finds its fulfilment in, and is transcended by, the new. The scene has also a further significance, which is made explicit in Luke ('the decease which he was to accomplish at Jerusalem'). 'It is true,' says Dr. Anderson Scott, 'that the words reported in connexion with the Transfiguration—"This is my beloved Son : hear him"—are not addressed to Jesus ;

9 And as they were coming down from the mountain,
Jesus commanded them, saying, Tell the vision to no
10 man, until the Son of man be risen from the dead. And
his disciples asked him, saying, Why then say the scribes
11 that Elijah must first come? And he answered and
said, Elijah indeed cometh, and shall restore all things:

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but, indirectly, and in connexion with the whole scene to which they belong, they convey the divine attestation upon our Lord's resolve to endure the Cross, and upon the significance which he attached to his death. Even at this point, when he has transformed the Messianic conception almost beyond recognition, by accepting rejection and suffering as the condition of fulfilling his mission, he is seen in close converse with two of the greatest agents of redemption in the past, and those who are with him hear a summons from God to hearken to his teaching, and that on the ground that he is God's Son' (*Dominus Noster*, 162).

xvii. 9–13. *The descent from the mountain* (Mark ix. 9–13). This section is omitted by Luke, who simply says: 'And they were silent, and declared to no one in those days any of the things that they had seen' (Luke ix. 36).

9. Tell the vision to no man . . . risen from the dead. This injunction was in accordance with Christ's regular procedure regarding his Messianic office (cf. viii. 4). After the Resurrection the Messiahship became the most vital element in the new preaching. Mark adds: 'And they kept the saying to themselves, disputing what the "rising from the dead" meant.' Matthew spares the disciples by not recording this lack of understanding on their part.

10. Why then say the scribes that Elijah must first come? The question is logically linked on with what precedes. Christ had spoken of his death and resurrection. What did this mean in relation to the current view that Elijah must first come (as a precursor of the Messiah) and restore all things (cf. verse 3 and note)?

11–12. The form of Christ's reply, as it stands in this passage (and in Mark), is obscure and difficult. It is best to suppose that in verse 11 Christ is summarizing and quoting the scribal teaching: 'It is true that the scribes say "Elijah first cometh", &c.; but I say he is already come—yet (so far from restoring all things) they did not recognize him, and did unto him whatever they would.' In like manner his prophecies concerning the passion and death of the Son of Man will find their fulfilment.

11. Elijah . . . shall restore all things. The scribal teaching about Elijah was based upon Mal. iv. 5–6, but included much more than this; cf. **xi. 12 (notes)**.

but I say unto you, that Elijah is come already, and they 12
knew him not, but did unto him whatsoever they listed.
Even so shall the Son of man also suffer of them.
[**E**] Then understood the disciples that he spake unto 13
them of John the Baptist.

[**M**] And when they were come to the multitude, there 14
came to him a man, kneeling to him, and saying, Lord, 15
have mercy on my son: for he is epileptic, and suffereth
grievously: for oft-times he falleth into the fire, and oft-
times into the water. And I brought him to thy disciples, 16
and they could not cure him. And Jesus answered and 17
said, O faithless and perverse generation, how long shall
I be with you? how long shall I bear with you? bring

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12. and they knew him not, &c. No one recognized his true significance, though the masses of the people were stirred by his rugged call to repentance: 'did unto him whatsoever they listed' is a reference to the Baptist's execution: for the expression cf. Dan. viii. 4, xi. 16, 36, Ecclus. viii. 15.

13. An editorial comment.

xvii. 14-21. *The cure of an epileptic* (Mark ix. 14–29, Luke ix. 37–43 a). Both the Matthean and Lukan accounts are much shorter than Mark's.

14. According to Mark a crowd, including scribes, had gathered round the disciples. The scene was probably in the neighbourhood of Cæsarea Philippi, where the disciples had been left, and where Christ and the Three now rejoined them.

15. According to Mark, Jesus, on arriving, asks the subject of dispute (between the scribes and disciples); it was then that the father of the boy answered. Matthew is alone in stating that he approached and knelt before Jesus.

for oft-times he falleth into the fire, &c. The symptoms point to epilepsy.

17. O faithless and perverse generation, &c. For the phrase 'perverse generation' cf. Deut. xxxii. 5 (= Phil. ii. 15). All—people, father of the boy, and disciples—are included in the 'faithless' generation.

how long shall I be with you? . . . bear with you? 'The utterance of a fine-strung nature, weary of the dullness, stupidity, spiritual insusceptibility, not to speak of the moral perversity all around him' (Bruce. But we can be sure there was nothing peevish or ungracious in his attitude or demeanour.

18 him hither to me. And Jesus rebuked him; and the
devil went out from him: and the boy was cured from
19 that hour. Then came the disciples to Jesus apart, and
20 said, Why could not we cast it out? [M+Q] And he
saith unto them, Because of your little faith: for verily
I say unto you, If ye have faith as a grain of mustard
seed, ye shall say unto this mountain, Remove hence to
yonder place; and it shall remove; and nothing shall be
impossible unto you.
22 [M] And while they abode in Galilee, Jesus said unto
them, The Son of man shall be delivered up into the
23 hands of men; and they shall kill him, and the third

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18. And Jesus rebuked him: i. e. the devil in the boy. Matthew omits the description (in Mark) of the boy's convulsions when the spirit came out.

20. for verily I say unto you, If ye have faith, &c. This saying has been added by Matthew to the present context (it is absent from Mark and Luke). He has combined a Markan saying about faith (Mark xi. 23 = Matt. xxi. 21) with another found in Luke xvii. 6 (probably Q), 'If ye have faith as a grain of mustard seed, ye would say to this sycamine tree,' &c. This is an interesting example of Matthew's method of combining his sources (here Mark and Q).

ye shall say unto this mountain, &c. Here the evangelist perhaps thought of the Mount of Transfiguration; in xxi. 21 the mountain meant is the Mount of Olives. To 'uproot the mountain' was a proverbial expression for doing something difficult, in the Talmud; cf. T.B. *Baba bathra*, 3 *b*. Cf. also 1 Cor. xiii. 2.

21. This verse, which was probably a gloss derived from Mark ix. 29, is omitted by the R.V. in accordance with the evidence of the best MS. authorities.

xvii. 22–23. *Second Prediction of the Passion* (Mark ix. 30–32, Luke ix. 43 b–45). See on the First Prediction xvi. 21 ff.

22. And while they abode in Galilee. Mark states that they 'passed through Galilee' (i. e. the territory of Antipas), but that Jesus 'would not that any man should know it'. Perhaps the meaning of the opening phrase in this verse is 'while they were moving about together'.

23. and they shall kill him. Omitted by Luke.

And they were exceeding sorry. Sorrow for the betrayal and death filled their hearts—they took little heed at the time of

day he shall be raised up. And they were exceeding sorry.

[Q^M ?] And when they were come to Capernaum, they 24
that received the half-shekel came to Peter, and said,
Doth not your master pay the half-shekel? He saith, 25
Yea. And when he came into the house, Jesus spake
first to him, saying, What thinkest thou, Simon? the

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the promise of resurrection. Mark says simply: 'But they understood not the saying, and were afraid to ask him.' They were still totally unable to grasp the paradox of a suffering Messiah.

xvii. 24–27. *The stater in the mouth of the fish.* Peculiar to Matthew. It may have been in the recension of Q used by him, and in any case the story was probably current in Palestine when the first evangelist wrote.

24. And when they were come to Capernaum. This detail is derived from Mark, who relates the arrival there. The rest is peculiar to Matthew. Notice again the prominence of Peter in this narrative.

they that received the half-shekel. The Greek word (didrachm) here used denotes a coin = two Attic drachmæ and equivalent to the Jewish half-shekel (value about 1*s.* 4½*d.*). The half-shekel (originally ⅓ shekel, Neh. x. 32) was the amount of the contribution paid annually by every male Jew above the age of 19 for the maintenance of the Temple services (cf. Exod. xxx. 11–16). As McNeile points out, the didrachm was seldom coined in the time of Jesus. 'Hence two persons must usually have combined to pay a tetradrachm or *stater* (= Hebrew shekel). The tax was collected, according to the Mishnah (*Shek.* i. 1, 3). It should be added that, after the war with Rome and the destruction of the Temple, the tax (*fiscus judaicus*) was still levied from Jews all over the world, the revenue derived from it being devoted to the pagan temple of Jupiter Capitolinus' (Josephus, *War* vii. 6. 6).

25. He saith, Yea. The answer, based upon this knowledge of the Lord's consistent practice in the past, was unhesitating.

Jesus spake first, &c. Jesus anticipates his question by opening the conversation himself. The 'house' may have been the apostle's own in which Jesus was staying. Jesus probably no longer possessed his own house in Capernaum.

What thinkest thou? *lit.* 'How seems it to thee?' one of Matthew's characteristic phrases: cf. xviii. 12, xxi. 28, xxii. 17, 42; xxvi. 66. It gives a lively colloquial touch.

toll or tribute. The former = the local taxes or customs;

kings of the earth, from whom do they receive toll or
26 tribute? from their sons, or from strangers? And when
he said, From strangers, Jesus said unto him, Therefore
27 the sons are free. But, lest we cause them to stumble,
go thou to the sea, and cast a hook, and take up the fish

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the latter the capitation tax (cf. xxii. 17): so direct and indirect taxation.

kings of the earth, &c. A general term for the governing powers; 'sons' may be interpreted literally (= the royal family); or = Roman subjects generally (all Roman citizens).

26. Therefore the sons are free. The force of the expression is: 'Then the *children* are free; you now admit what your answer to the collector seemed to deny.' If the incident is interpreted in the light of what immediately follows (xviii. 1 ff.), Christ is striving to inculcate a moral lesson—self-effacement as against the spirit of ambition, which had begun to manifest itself among the disciples. As companions of the Messiah they belonged to the 'royal' circle; and were entitled to exemption from the royal impost; the mass of their countrymen were not yet free in this sense—they were 'strangers'. Jesus, of course, is not seriously arguing for exemption—his words are a '*jeu d'esprit*' (Bruce). M^c^Neile thinks this reply 'reflects so strong an anti-Jewish feeling that its genuineness must be considered extremely doubtful'. The representation of the Jews as 'strangers' who pay taxes to the 'Great King' (v. 25), while the Son of God and his followers are exempt, is a striking antithesis. But is it any stronger than Christ's denunciation of his contemporaries generally—especially the orthodox religious leaders who were most zealous in the matter of the Temple services—as 'an evil and adulterous generation'? [A later form of the saying makes Jesus as 'Son' exempt; Peter and the rest as 'strangers' must pay; see Arabic *Diatessaron*, ed. Hamlyn Hill, 142.]

27. 'Occasions of stumbling' or offence are to be avoided; cf. xviii. 6 f. This principle was firmly enjoined in the early Apostolic Church; cf. 1 Cor. x. 23—xi. 1, 1 Pet. ii. 16. No offence must be given even to those zealous for the externals of the Law; cf. Acts xxi. 21 f., Rom. xiv. 21.

go thou to the sea, and cast a hook, &c. Undoubtedly the finding of the required money in the mouth of the first fish caught, would be a marvellous instance of supernatural foresight and providential provision. We are not told that Peter went, or that the fish was caught with the stater in its mouth. If the narrative had been intended to record a miracle, the event would surely have been stated. Perhaps Ewald (*Geschichte Christus*, p. 467) is right in his view that Jesus spoke very much as reported, but (he

that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

18 [M] In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst

infers from the absence of any statement that a fish with a coin in its mouth was actually found) that the words were not meant seriously as a practical direction, but were a spirited proverbial utterance, based on rare examples of money found in fishes (cited by Bruce). A story of a similar tendency is told in the Talmud, *Shabb.* 119 *a*, about a certain Joseph, a pious Jew who zealously observed the Sabbath, and recovered a pearl that had been lost in a storm at sea from a fish that had swallowed it. Cf. also *Ber rabbā* xi.

for me and thee: the stater (= shekel) would pay the tax for both Jesus and Peter.

ch. xviii. Moral Training of the Disciples. In this and the next two chapters the moral training of the Twelve is the prominent theme. The critical day at Cæsarea Philippi inaugurated a new phase in which the personal fitness of the Twelve for the coming crisis was a matter of urgent importance.

xviii. 1–5. *A lesson in humility* (Mark ix. 33–37, Luke ix. 46–48).

1. In that hour came the disciples . . . , Who then is the greatest, &c.? A connexion in thought with what precedes seems to be intended: 'Why is Peter regarded as chief among us? Who is to be chief in the coming Kingdom?' Mark introduces the incident differently: 'And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who was the greatest.' The question, as given in Mark, meant: 'who is greatest *now*?' Matthew alters this into: 'Who is greatest in the kingdom of heaven?'

2. And he called to him a little child, &c. Mark, before narrating the calling of the 'little child', says: 'And he sat down and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all.' Thus, according to Mark, Christ defines here in what the precedence really consists, according to his standards.

in the midst. Perhaps the place of honour. According to early tradition the child was Ignatius. It may have been Peter's child (Swete), the apostle being married (cf. viii. 14; 1 Cor. ix. 5).

3-4. These verses are given here in Matthew only: they have

3 of them, and said, [Q^M] Verily I say unto you, Except ye
turn, and become as little children, ye shall in no wise
4 enter into the kingdom of heaven. Whosoever therefore
shall humble himself as this little child, the same is the
5 greatest in the kingdom of heaven. [M] And whoso
shall receive one such little child in my name receiveth
6 me: [Q^M] but whoso shall cause one of these little ones
which believe on me to stumble, it is profitable for him
that a great millstone should be hanged about his neck,

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apparently been derived from another context: verse 3 = Mark x. 15 = Luke xviii. 17: it may have stood in Q and have been derived from Q by Mark; verse 4, an expansion, may have stood in the recension of Q used by Matthew.

3. Except ye turn and become: i. e. in Semitic idiom '*again* become'.

4. The positive statement complementing the previous clause: cf. xxiii. 12 (Q).

5. This verse = Mark ix. 37. The connexion in thought intended may be, 'You must not only display the child-like spirit, but also honour those who do so'. But the emphatic point of the saying lies in the words 'receiveth me' (cf. xxv. 40): the link with what precedes is solely in the use of 'little child'. The last clause in Mark (he that receiveth me, receiveth not me, but him that sent me) is omitted by Matthew here; he had already used it in x. 40. This verse probably belonged originally to another context.

in my name. This probably = 'for my sake'; cf. x. 42 note.

xviii. 6–9. *Occasions of stumbling* (Mark ix. 42–48, Luke xvii. 1–2). Mark (ix. 42 = Matt. xvii. 6) gives only one of the two sayings which are given in Matthew and Luke (xvii. 1–2). It is probable that the two sayings stood in Q (Matt. xviii. 6–7 = Luke xvii. 1–2) and that Mark took one of them, 'breaking up an original pair'. Matthew xviii. 8–9 is used twice—viz. here (= Mark ix. 43–47) and again in v. 29–30 (in the Sermon on the Mount). 'The natural explanation of the doublet . . . is that in the one case he draws from Mark, in the other from Q' (*Oxford Studies*, 175 f).

6. one of these little ones. Cf. 'one such little child' in the previous verse. Simple humble folk, who are disciples, are meant.

a great millstone: i. e. the large millstone driven by an ass, as distinct from the small handmill (xxiv. 41). 'Let such a large stone be hung about the neck of the offender, that he may sink to the bottom'

and *that* he should be sunk in the depth of the sea.
Woe unto the world because of occasions of stumbling! 7
for it must needs be that the occasions come; but woe
to that man through whom the occasion cometh! [MQ]
And if thy hand or thy foot causeth thee to stumble, cut 8
it off, and cast it from thee: it is good for thee to enter
into life maimed or halt, rather than having two hands
or two feet to be cast into the eternal fire. And if thine 9
eye causeth thee to stumble, pluck it out, and cast it
from thee: it is good for thee to enter into life with one
eye, rather than having two eyes to be cast into the hell of
fire. [Q^M?] See that ye despise not one of these little 10

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in the depth of the sea. In the deep part, far out in the open sea. Drowning was not a form of capital punishment in use among the Jews.

7. Woe unto the world, &c. Cf. xxiv. 19; Rev. xii. 12: an expression of sympathy, not denunciation.

it must needs be, &c. This does not abolish man's moral freedom and responsibility. 'Scandals are inevitable; a fatality as well as a fact on the wide scale of the world' (Bruce). But the responsibility of the immediate agents is fixed.

8–9. Cf. v. 29-30 (in the sermon); see notes there. In these verses the 'occasions of stumbling' are not in the external world, but in the individual himself, and therefore can be under his control. The position of the sayings in this context 'was perhaps due to an early application of them to the excommunication of unworthy "members" of the Christian body' (McNeile).

8. to enter into life. Cf. vii. 14 note. It is equivalent to 'eternal life' (xix. 16, 29, xxv. 46), which will be shared by those who enter the kingdom.

9. The eye might express contempt (despising the 'little ones', see next verse) or be an instrument for inciting lust.

the hell of fire. Cf. v. 22 note.

xviii. 10–14. *God's 'little ones'* (Luke xv. 3–7). The sayings collected here (and throughout the rest of the chapter) are derived from Q (see the Lukan parallels). They are absent from Mark.

10. This verse is peculiar to Matthew. It may have stood in his recension of Q, or be derived from an unknown source.

despise not one of these little ones. In this context 'little

ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

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ones' probably = 'believers' (cf. verses 6 and 14). Contempt for the unlearned, or for those who stood outside the pale of the Law (the *'am hā-'ares*), was the besetting sin of many of the Pharisees and teachers of the Law (not all); cf. John vii. 49. Spiritual pride, however, has often been exhibited in other quarters. Christ's warnings against this sin are frequent and emphatic.

in heaven their angels . . . behold the face of my Father, &c. An elaborate angelology had grown up among the Jews during the post-exilic period, largely, no doubt, under Persian influence. Traces of this can be seen in the Book of Daniel, and even more clearly in the later apocalyptic books (Enoch, &c.). In Daniel (x. 13, 20 f., xii. 1) the idea that nations could have guardian-angels is already developed (Israel, Persia, Greece), Michael being Israel's patron. The idea of our text that the 'little ones' (perhaps = children in the original context) have their angels in heaven is used by Christ as a currently accepted Jewish belief, to illustrate his thought that children are specially dear to God. In its present connexion the verse asserts that 'those who are lowly and insignificant in the eyes of men are specially precious in the eyes of God'. 'To see God's face continually' is a metaphorical expression, based upon the procedure of an Oriental court; it means 'to bask in the divine favour', just as those nearest to the monarch, who enjoy his special favour, have unrestricted access to his presence (cf. Luke i. 19: 'I am Gabriel that stand in the presence of God').

The popular Jewish belief was that not only children, but all men, had their 'angels'. This belief was bound up with the ancient conception of the stars as 'angels': every human being was linked in its destiny with a planet (*mazzāl*). Thus in a passage from the Babylonian Talmud (*Megilla* 3 *a* [cited by Merx]) it is stated that the men with Daniel (x. 7) who 'did not see the appearance' were the prophets Haggai, Zechariah, and Malachi. The Talmud adds that although they did not see, 'their planets' (i. e. their guardian-angels) saw. Rashi explains this use of *mazzāl* as = every man's angel in heaven. These 'angels' were conceived as a sort of spiritual double of the individual. In T.B. *Shabb.* 146 *a* it is stated that the *mazzāloth*—i. e. the 'angels'—of those who were destined to become proselytes stood with the Israelites at Mount Sinai, thereby becoming (as the Israelites themselves) free from the taint infused by the serpent into Eve, and inherited by other members of the human race. Reference may be made to Dr. Sanday's sermon on this subject, printed in *Life of Christ in Recent Research*, pp. 315-324.

[Q^M] How think ye? if any man have a hundred sheep, 12
and one of them be gone astray, doth he not leave the
ninety and nine, and go unto the mountains, and seek
that which goeth astray? And if so be that he find it, 13
verily I say unto you, he rejoiceth over it more than over
the ninety and nine which have not gone astray. Even 14
so it is not the will of your Father which is in heaven,
that one of these little ones should perish.

And if thy brother sin against thee, go, shew him his 15

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11. The verse is omitted by the best textual authorities (and by the R.V.). It is a gloss derived from Luke xix. 10.

12. How think ye? cf. xvii. 25 note. Luke gives the parable that follows (that of the 'lost sheep') in xv. 3–7. Here it is linked up with the sayings on 'the little ones', including in this term both the innocent and erring.

a hundred sheep: large as the number is, the faithful pastor will not willingly lose one.

go unto the mountains: Luke: 'leave the ninety and nine in the wilderness'. Here the sheep are represented as grazing on the high pastures, and one has wandered too far.

14. Matthew probably found this application of the parable suggested in the recension of Q that he used, which must have been in many respects very different from that used by Luke.

xviii. 15-20. *Duty to the erring brother: concord encouraged.* Here verse 15 = Luke xvii. 3; the rest (verses 16–20) are peculiar to Matthew, but probably stood in his recension of Q. The added verses seem to be an expansion, illustrating a tendency to change an original precept of a quite general character into a code of ecclesiastical rules. See *Oxford Studies*, 222. It has been called the most distinctively ecclesiastical passage in the first Gospel, and can only have assumed its present form and sequence after the community of Palestinian believers had been definitely and fully organized into a 'Church'.

The passage inculcates the duty of 'gaining' a brother privately if possible (verse 15): if this cannot be done, an appeal may be made to one or two others (verse 16); then, if necessary, to the whole body (verse 17); in the final resort excommunication must follow, since the Church has received the power 'to bind' and 'to loose' (verse 18), and its smallest gatherings are blessed by the divine presence (verses 19-20).

15. against thee: omitted by the best MSS., though it has some strong support; it may be due to Luke xvii. 4. The parallel

fault between thee and him alone: if he hear thee, thou
16 hast gained thy brother. But if ye hear *thee* not, take
with thee one or two more, that at the mouth of two
17 witnesses or three every word may be established. And
if he refuse to hear them, tell it unto the church: and
if he refuse to hear the church also, let him be unto thee
18 as the Gentile and the publican. Verily I say unto you,
What things soever ye shall bind on earth shall be bound
in heaven: and what things soever ye shall loose on
19 earth shall be loosed in heaven. Again I say unto you,
that if two of you shall agree on earth as touching any-
thing that they shall ask, it shall be done for them of my
20 Father which is in heaven. For where two or three are

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in Luke (xvii. 3) runs: 'If thy brother sin, rebuke him; and if he repent, forgive him.' In Luke 'brother' = fellow-man; here fellow-disciple.

go, shew him his fault. Or 'convince' him (of his fault); cf. John viii. 9, 46: or better 'reprove'.

16. that at the mouth . . . established. Cited from Deut. xix. 15 (cf. xiii. 1).

17. tell it unto the church. In xvi. 18 (see note there) 'church' (*ecclesia*) denoted the followers of Jesus as distinct from the Jewish Church. If the present utterance is a later expansion, it must denote the local community of Christians in a town or district.

as the Gentile and the publican: i.e. as contrasts—a very surprising utterance, if it proceeded from Jesus, who welcomed 'publicans and sinners': cf. ix. 10 f., x. 3, xi. 19, and xxi. 31 f. The tone of this passage is quite different, and seems to reflect the feeling of a later time.

18. The powers bestowed on the apostle Peter in xvi. 19 are here assigned to the disciples generally, regarded as an *ecclesia*. In the earlier passage they need not refer to excommunication and absolution (see notes *ad loc.*), but that appears to be the meaning intended here by the evangelist; cf. John xx. 23.

19. A detached saying on prayer, linked with the present context by the words 'two or three'.

20. The mystical idea of fellowship between Christ and a small assembly of disciples here expressed was characteristic of the early Christian community. 'The Epistles of St. Paul . . . make it clear that the first followers of Christ did not constitute a church

gathered together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with

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in the modern sense, but a fellowship' (Abelson, *Immanence of God in Rabbinical Literature*, 131). It has its analogue in the Rabbinical conception of God and Israel as to fellowship with one another. For illustrations see Abelson, *op. cit.*, ch. ix. A striking parallel to this verse appears in *Pirke Aboth* iii. 3: 'Two that are sitting and occupied with words of Torah, the Shekinah is among them.' Cf. also in the *Oxyrhyn. Pap.* (ed. Grenfell and Hunt) i. 9.: 'Where one is, there I also am; and where two are, there will I also be.' Another illustration of this context (verses 19–20) from Rabbinic is to be seen in passages which emphasize the beauty of unison in prayer: 'When the Israelites enter the synagogues and read the Shema with devotion, with *one voice, one mind one tone*, God says unto them: "O ye that dwell in the gardens, when ye read [your prayer] then the companions (i. e. I and my host of angels) listen to thy voice: O cause me to hear it."' See Abelson, *op. cit.*, p. 229 f.

xviii. 21–22. *On Forgiveness* (Luke xvii. 4).

21. Then came Peter. Peter, as so often in this Gospel, is here again prominent. Luke does not mention him in connexion with this saying.

22. Seventy times seven. Perhaps framed in deliberate contrast with Gen. iv. 24 (Cain 'avenged sevenfold . . . Lamech seventy and sevenfold'); 'the unlimited revenge of primitive man has given place to the unlimited forgiveness of Christians' (McNeile). The R.V. margin 'seventy times and seven' has the support of Origen and Augustine. The Rabbinic teaching on the subject is given in T.B. *Yoma* 86 *b*, according to which a man may be forgiven an offence three times, but not the fourth. This rule is supported by citations from the O.T.

xviii. 23–35. *The parable of the Unmerciful Debtor.*

23. Therefore is the kingdom of heaven, &c. Unlimited forgiveness is the duty of the disciple. Therefore when the kingdom of heaven comes those who have not followed the rule and example set by the King shall be punished. Here and in xxii. 1–13,

24 his servants. And when he had begun to reckon, one
was brought unto him, which owed him ten thousand
25 talents. But forasmuch as he had not *wherewith* to
pay, his lord commanded him to be sold, and his wife,
and children, and all that he had, and payment to be
26 made. The servant therefore fell down and worshipped
him, saying, Lord, have patience with me, and I will pay
27 thee all. And the lord of that servant, being moved
with compassion, released him, and forgave him the
28 debt. But that servant went out, and found one of his
fellow-servants, which owed him a hundred pence: and
he laid hold on him, and took *him* by the throat, saying,
29 Pay what thou owest. So his fellow-servant fell down
and besought him, saying, Have patience with me, and

Luke xiv. 31, we have examples of the 'King' parable, which is an exceedingly common type of parable in the Rabbinic literature (cf. Ziegler's collection *Die Königsgleichen d. Midrasch*). The parables of Jesus usually speak of the 'master' or 'lord', and it has been suggested that in these cases the introduction of 'king' may be due to assimilation to the common Jewish type. Chrysostom here (*ad loc.*) has 'master of the house'.

24. ten thousand talents. An immense sum equivalent to well over £2,000,000 (a talent was 6,000 denarii = £240). As the total amount of the taxes paid in one year by Judæa, Idumæa, Samaria, Galilee, and Peræa was not more than 800 talents (cf. Josephus, *Ant.* xvii. 11, 4), this could not have been revenue passing through the hands of a high official. The exaggeration of the amount is intended to suggest the limitless character of forgiveness. The representation of sin as a debt is characteristically Jewish; cf. vi. 4.

25. commanded him to be sold. Cf. 2 Kings iv. 1.

27. released him from slavery **and forgave him the debt.** The Greek word rendered 'debt' (only here in the N.T.) = 'loan': it is a case of money lent, and the debt enormously increased by the Oriental scale of usury.

28. a hundred pence: i. e. 100 denarii = about £4. Note the contrast between the magnitude of his own remitted debt and this comparatively small amount.

29. Note the verbal similarity with verse 26; this brings into glaring prominence the cruelty of the refusal.

I will pay thee. And he would not: but went and cast 30
him into prison, till he should pay that which was due.
So when his fellow-servants saw what was done, they 31
were exceeding sorry, and came and told unto their lord
all that was done. Then his lord called him unto him, 32
and saith to him, Thou wicked servant, I forgave thee
all that debt, because thou besoughtest me: shouldest 33
not thou also have had mercy on thy fellow-servant, even
as I had mercy on thee? And his lord was wroth, and 34
delivered him to the tormentors, till he should pay all
that was due. So shall also my heavenly Father do 35
unto you, if ye forgive not every one his brother from
your hearts.

[M] And it came to pass when Jesus had finished these 19
words, he departed from Galilee, and came into the

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32. Unwillingness to forgive is equivalent to unfaithfulness in a disciple; cf. xxv. 26.

34. tormentors. Tortures were not unknown in Herodian times. The term points to punitive treatment in Gehenna.

35. The application follows. For the teaching of the parable cf. v. 7, vi. 12, 14 f.; James ii. 13.

from your hearts. Cf. Rom. vi. 17, 1 Pet. i. 22.

ch. xix–xx. JOURNEY TO THE SOUTH. Jesus now departs from Galilee, and journeys to the south, on his way to Jerusalem. This marks the beginning of the end.

xix. 1–2. *The Journey* (Mark x. 1).

1. And it came to pass . . . words. The compiler's formula added at the end of discourses; cf. vii. 28 and note.

departed from Galilee, and came into . . . beyond Jordan. The actual route taken is uncertain. According to Luke xvii. 11 Jesus 'passed through the midst of Samaria and Galilee'. If this statement is correct Jesus avoided the Peræan route, which is natural, as Peræa formed part of the territory of Antipas. 'The borders of Judæa beyond Jordan.' As a matter of fact the Jordan separated Judæa from Peræa. Professor Burkitt (*Gospel History*, 96 f.) ingeniously suggests that while Jesus (with James and John) travelled through Samaria (in order to avoid the territory of Antipas), Peter and the other disciples went by Peræa. The Markan source narrates the journey from Peter's

2 borders of Judæa beyond Jordan; and great multitudes
followed him; and he healed them there.
3 M[Q?] And there came unto him Pharisees, tempting
him, and saying, Is it lawful *for a man* to put away his
4 wife for every cause? And he answered and said, Have
ye not read, that he which made *them* from the beginning
5 made them male and female, and said, For this cause

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point of view. When Peter and the rest reached Jericho and came to the passage of the river, there they found Jesus waiting for them 'in the borders of Judæa beyond Jordan', i. e. on the west side. One reason 'why nothing is said [in the Markan account] about the events of the previous journey is that our Lord and St. Peter had travelled to the spot from Capernaum by different routes, and not together'. For criticism of an alternative theory cf. Burkitt in *JThS.*, April 1910, 412 ff.

2. and great multitudes followed . . . he healed them there. Mark has: 'and multitudes come together unto him again, and, as he was wont, he taught them again.' Matthew refers to healings and not teaching.

xix. 3–9. *Divorce* (Mark x. 2–12; cf. Matt. v. 31 f., Luke xvi. 18: there is no corresponding section parallel to Mark x. 2–12 in Luke). Matthew seems to have worked in some Q material into the section. See below.

3. Pharisees. Mark has: 'And there came unto him Pharisees'; but this is omitted by some authorities (D Syr. Sin), and the omission, if right, will make the question addressed by the people to Jesus. The recent divorce of Antipas would make this test question a specially pointed one.

for every cause. This is peculiar to Matthew. In Mark the question relates to divorce absolutely. Here it is given a Jewish form. The question was in debate between the schools of Hillel and Shammai, the former taking the view—theoretically, at any rate—that a man might put away his wife for practically any cause, if she displeased him; the latter, on the other hand, limited the exercise of the right to the case of unchastity: 'A man may not divorce his wife unless he has found in her a matter of shame' (Heb. *dĕbar 'erwāh*): see ch. v. 32. The Markan account is here modified by the influence of Q^M (cf. v. 31-32); or did Q^M give a version of its own of this incident, and the teaching to which it leads up, which Matthew here follows? This would explain the different setting of the verses that follow.

4. he which made them . . . male and female. The better

shall a man leave his father and mother, and shall cleave
to his wife; and the twain shall become one flesh? So 6
that they are no more twain, but one flesh. What
therefore God hath joined together, let not man put
asunder. They say unto him, Why then did Moses 7
command to give a bill of divorcement, and to put *her*
away? He saith unto them, Moses for your hardness 8
of heart suffered you to put away your wives: but from
the beginning it hath not been so. And I say unto you, 9
Whosoever shall put away his wife, except for fornication,
and shall marry another, committeth adultery: and he

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reading substitutes 'created' for the first 'made'. Render: 'The Creator *made them male and female* from the beginning.' The quotation is from Gen. i. 27. Mark has: 'But from the beginning of creation *male and female*,' &c.

5. and said. The words of the quotation that follows are not part of the divine speech in Gen. ii. 24: it is better, therefore, to place the mark of interrogation after 'female'; then render: 'and he [Jesus] said'.

6. What, therefore, God hath joined, &c. The essential principle underlying marriage is that the union should be indissoluble.

7. Why then did Moses command, &c. Against Genesis the questioners appeal to the authority of Moses (Deut. xxvii. 1). In Mark the setting is different; Jesus appeals to Genesis against the 'command' in Deuteronomy.

8. Moses conceded the principle of divorce by regulating it. For the contrast between the Law and an antecedent principle of higher validity cf. Gal. iii. 17 ff.

9. Here again the setting is different from that in Mark. There (Mark x, 10 f.) Jesus enunciates his positive application of the original principle privately to the disciples 'in the house'; in Matthew (verses 10–12) a conversation with the disciples is also given, but of different import.

except for fornication. There is solid MS. support for the alternative reading 'saving for the cause of fornication', as in ch. v. 32. This addition agrees with the stricter Shammaite (as opposed to the laxer Hillelite) rule; see above on verse 3. The clause must be a later addition to the original teaching of Jesus (see on v. 32).

that marrieth her when she is put away committeth
10 adultery. [Q^M] The disciples say unto him, If the case
of the man is so with his wife, it is not expedient to
11 marry. But he said unto them, All men cannot receive
12 this saying, but they to whom it is given. For there are
eunuchs, which were so born from their mother's womb:
and there are eunuchs, which were made eunuchs by
men: and there are eunuchs, which made themselves
eunuchs for the kingdom of heaven's sake. He that
is able to receive it, let him receive it.

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xix. 10–12 *On celibacy.* This section is peculiar to Matthew, and the Lord's reply (verses 11 f.) has probably been added here from an originally different context. In its present connexion its teaching, which seems to exalt celibacy at the expense of marriage, is inconsistent with the previous section in which Jesus enforces the sanctity of the marriage-tie. It is not improbable that, as McNeile suggests, these verses originally stood in another context 'following some utterance on self-denial for the sake of the kingdom of Heaven, which might include the renunciation of marriage' (cf. Luke xiv. 26, xviii. 29). Jesus lent no countenance to the ascetic view which would shun marriage as wrong in itself. But renunciation of the marriage-tie, like other forms of renunciation (cf. verses 21, 29 below), might, under certain circumstances, be a desirable form of self-denial. The ascetic feeling, however, is reflected in the section, and is probably due to a later generation.

11. to whom it is given. Cf. 1 Cor. vii. 7.

12. Three classes are referred to. The two that are first mentioned are actual 'eunuchs'; while the third class is described metaphorically, and refers to spiritual self-renunciation 'as complete as though the physical act had been performed'. Origen, as is well known, in early life took the words literally (though in later life he altered his view) and is said to have mutilated himself (Euseb. *HE.*, VI, viii, 1 f.) Renunciation of the marriage-tie for the sake of the Kingdom may have been practised by some of the disciples, as well as by Jesus himself (cf. Luke xviii. 28 f.). According to tradition the apostle John was a celibate.

xxix. 13–15. *Jesus blesses the children* (Mark x. 13–16, Luke xviii. 15–17). Matthew here, as elsewhere, abbreviates the Markan material. If marriage is sacred, so are children.

[**M**] Then were there brought unto him little children, 13
that he should lay his hands on them, and pray: and the
disciples rebuked them. But Jesus said, Suffer the little 14
children, and forbid them not, to come unto me: for of
such is the kingdom of heaven. And he laid his hands 15
on them, and departed thence.

And behold, one came to him and said, Master, what 16
good thing shall I do, that I may have eternal life?
And he said unto him, Why askest thou me concerning 17
that which is good? One there is who is good: but if
thou wouldest enter into life, keep the commandments.
He saith unto him, Which? And Jesus said, Thou shalt 18

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13. that he should lay his hands on them, and pray: i.e. bless them: the custom was very old. The act of blessing ('laying the hands upon') would be accompanied by prayer. Jewish children are still brought to famous rabbis to be blessed.

rebuked them: i.e. the parents not the children. The children may have been brought by their fathers or mothers.

of such is the kingdom of heaven. 'Such', i e. children and those who are child-like; cf. xviii. 3, xix. 16–22 (*The Rich Young Man*, Mark x. 17–22, Luke xviii. 18–23).

16. Master. Cf. vii. 21. Mark and Luke have 'good master'. Matthew transfers 'good' to the question ('What good thing?').

17. Why askest thou me concerning that which is good? &c. Mark has: 'Why callest thou me good? None is good save one, even God.' So also Luke. The form of the question which is given in Matthew is apparently intended to obviate the implication that Jesus was careful to discriminate between himself and God. False inferences might easily be drawn from the Markan form. Jesus in his reply carried the question to a higher level. He wished to deepen his questioner's sense of moral goodness by showing him that it was only fully reached in the life of God. 'Jesus did not imply that he himself was not good; He started from the questioner's word, and from his moral standpoint' (McNeile). The passage is quoted in two ways by Justin Martyr: *Apol.* i. 16, 'None is good but God only, who has created all'; *Dial. c. Trypho.* 101, 'There is but one good, my Father who is in heaven'.

18. The order of the two commandments first cited is sometimes transposed (cf. Luke xix. 20: the Nash papyrus of the Decalogue, &c.).

not kill, Thou shalt not commit adultery, Thou shalt not
19 steal, Thou shalt not bear false witness, Honour thy
father and thy mother: and, Thou shalt love thy neigh-
20 bour as thyself. The young man saith unto him, All
21 these things have I observed: what lack I yet? Jesus
said unto him, If thou wouldest be perfect, go, sell that
thou hast, and give to the poor, and thou shalt have
22 treasure in heaven: and come, follow me. But when
the young man heard the saying, he went away sorrowful:
for he was one that had great possessions.
23 And Jesus said unto his disciples, Verily I say unto
you, It is hard for a rich man to enter into the kingdom
24 of heaven. And again I say unto you, It is easier for
a camel to go through a needle's eye, than for a rich

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19. Honour thy father and thy mother. Cf. xv. 4, Ephes. vi. 2. In all three accounts this commandment is placed for emphasis last.

thou shalt love . . . as thyself. Cited from Lev. xix. 18, cf. Matt. xxii. 39 This is probably an interpolation here (so Origen), anticipating the higher teaching of v. 21.

20. The young man. Matthew alone so describes him. He was sufficiently old to be a 'ruler', and refers to his youth (in the Markan and Lukan versions).

what lack I yet? Mark 'one thing thou lackest'.

21. If thou wouldest be perfect, go, sell, &c. The injunction is not of universal application. It is laid down in the particular case of a rich man as a condition which would fit him to rise to a higher level of life, in which he might go forward to a more perfect existence. Unfettered with riches he might become a follower of Jesus.

Thou shalt have treasure in heaven. Cf. vi. 20 f.

22. great possessions. Probably landed property.

xix. 23–26. *The danger of Riches* (Mark x. 23–27; Luke xviii. 24–27).

23. For the thought cf. Ecclus. xxxiv. 8 f., Luke vi. 24.

24. The saying has a proverbial cast, and is quoted in the Koran (Sur. vii. 38): 'They shall not enter Paradise until a camel pass through the eye of a needle' (possibly cited from the Gospels). It is cast in the favourite form of Oriental hyperbole, which must not be explained away. A similar saying, with the substitution of

man to enter into the kingdom of God. And when the 25
disciples heard it, they were astonished exceedingly,
saying, Who then can be saved? And Jesus looking 26
upon *them* said to them, With men this is impossible;
but with God all things are possible. Then answered 27
Peter and said unto him, Lo, we have left all, and
followed thee; what then shall we have? [Q^{M}] And Jesus 28
said unto them, Verily I say unto you, that ye which
have followed me, in the regeneration when the Son of

'elephant' for 'camel' occurs in the Talmud (T.B. *Berak.* 55 b) as a figure for something incongruous or unusually difficult. See Lightfoot *ad loc.*

25. Who then, &c.? i.e. 'What rich man?'; 'rich' often carried with it the implication of 'impiety' in antiquity; 'poor' and 'pious' are constantly equated in the Psalms.

26. with God all things are possible. Cf. Luke i. 37, Mark ix. 23. Many rich men have embraced the Gospel; in the earliest generation such were found, e.g. Matthew (ix. 9), Joseph of Arimathæa (xxvii. 57), Zacchæus (Luke xix. 9).

xix. 27-30. *Self-sacrifice and its reward* (Mark x. 28–31; Luke xxii. 28 f., xiii. 30 = verse 28 (28 b = Luke xxii. 29 b) may be assigned to Q).

27. we have left all. 'We, at any rate, unlike the young man, have not entangled ourselves with wealth.' They had 'left all' in obedience to the call; cf. iv. 20.

28. Luke (xxii. 28 ff.) has a different version of the introductory part of the saying: 'But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom.'

in the regeneration. Cf. Acts iii. 21. The idea of a 'new world' is common in Jewish apocalyptic. It is sometimes conceived as a renovation of the present world-order in a transformed earth; sometimes as a new world-order which takes the place of the present earth after its destruction. The 'new heaven and new earth' of Rev. xxi. 1–5 (2 Pet. iii. 13), where the language is based upon Isa. lxv. 17, lxvi. 22, reflect the same idea. For the imagery of birth cf. xxiv. 8 ('travail'). In a sense the promise had the beginning of its fulfilment at Pentecost.

when the Son of man shall sit, &c. Cf. xxv. 31. The phrase is common in the 'similitudes' of the Book of Enoch.

man shall sit on the throne of his glory, ye also shall
sit upon twelve thrones, judging the twelve tribes of
29 Israel. [M] And every one that hath left houses, or
brethren, or sisters, or father, or mother, or children, or
lands, for my name's sake, shall receive a hundredfold,
30 and shall inherit eternal life. But many shall be last
20 *that are* first; and first *that are* last. [Q^M] For the
kingdom of heaven is like unto a man that is a house-
holder, which went out early in the morning to hire

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upon twelve thrones, &c. Perhaps 'judging' is here used of government (after the 'judgement') of an ideal Israel. For the 'twelve' tribes and 'twelve' apostles in a similar ideal (apocalyptic) connexion cf. Rev. xxi. 12, 14. The whole verse, which probably enshrines a genuine utterance of Jesus, must have been spoken under different circumstances from those suggested by its context here and in Luke. Its tone is that of commendation, not of rebuke.

29. This verse and the following really answer the question put in verse 27; the insertion of verse 28 obscures the original force of the reply.

a hundredfold, and shall inherit eternal life. Matthew makes the reward coincident with 'inheriting eternal life' (for the latter cf. xviii. 8).

30. 'But there will be many instances of (such as are) first being last, and last first.' Perhaps the saying is not a continuation of the promise given in the previous verse, but a rebuke to Peter, and refers to distinctions of rank in the Kingdom.

xx. 1–16. *Parable of the labourers in the vineyard* (Matthew only). The saying 'the last shall be first', &c., is repeated at the end of the parable (hence ? its position here) and illustrates the doctrine (which may be deduced from the parable) that non-Jewish people will be treated as equal with Jews in privilege in the Kingdom of Heaven. The reward in each case is not a question of desert, but of the divine grace. For a remarkable Jewish parallel to the parable (but with a very different application) cf. *RWS*[2] 99 f.

1. The vineyard supplies many similes in Scripture; cf. Isa. v. 8, v. 1 ff.; Jer. xii. 10; Cant. i. 6, viii. 11 f.; Matt. xxi. 28 ff., 33 ff.; 1 Cor. ix. 7.

early in the morning to hire, &c. In the grape-gathering season many labourers were required, and the master would be in search of them **early in the morning.**

labourers into his vineyard. And when he had agreed 2
with the labourers for a penny a day, he sent them into
his vineyard. And he went out about the third hour, 3
and saw others standing in the marketplace idle;
and to them he said, Go ye also into the vineyard, 4
and whatsoever is right I will give you. And they went
their way. Again he went out about the sixth and the 5
ninth hour, and did likewise. And about the eleventh 6
hour he went out, and found others standing; and he
saith unto them, Why stand ye here all the day idle?
They say unto him, Because no man hath hired us. 7
He saith unto them, Go ye also into the vineyard.
And when even was come, the lord of the vineyard saith 8
unto his steward, Call the labourers, and pay them their
hire, beginning from the last unto the first. And when 9
they came that *were hired* about the eleventh hour, they
received every man a penny. And when the first came, 10
they supposed that they would receive more; and they

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2. a penny a day or 'for the day' (in question); 'penny' (Gk. *denarius*) = about 9½*d.*, and was a common unit of pay for a day's labour.

3–7. The labourers were unemployed, and as such gathered 'in the market-place' (cf. xi. 16), waiting for some one to hire them. Reckoning the day as twelve hours (cf. John xi. 9), from 6 a.m. to 6 p.m., the **third hour** would be 9 a.m. By **whatsoever is right** is meant the right proportion of the day's wage, reckoned at a denarius for the day: the conversation in each case is summarized, and the preceding conditions implied.

8. when even was come: i.e. the twelfth hour, 6 p.m. Deut. xxiv. 15 directed that the labourer should be paid every day. Payment was made by the **steward** or 'bailiff' (cf. Luke viii. 3), who is merely introduced as part of the scenery of the parable, and is not to be explained allegorically as representing the Messiah.

beginning from the last unto the first. The order of payment was unusual; they who had laboured but one hour were to receive the full amount equally with those who had laboured the whole day.

11 likewise received every man a penny. And when they
received it, they murmured against the householder, say-
12 ing, These last have spent *but* one hour, and thou hast
made them equal unto us, which have borne the burden
13 of the day and the scorching heat. But he answered
and said to one of them, Friend, I do thee no wrong:
14 didst not thou agree with me for a penny? Take up that
which is thine, and go thy way; it is my will to give
15 unto this last, even as unto thee. Is it not lawful for me
to do what I will with mine own? or is thine eye evil,
16 because I am good? So the last shall be first, and the
first last.

17 [M] And as Jesus was going up to Jerusalem, he took
the twelve disciples apart, and in the way he said unto

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12. have spent. Better 'have laboured' (an Aramaism: Gk. *epoiēsan*). They were made equal with those who had **borne the burden of the day and the scorching heat** which sometimes drove labourers from the fields (Jas. i. 11; 2 Kings iv. 19). In the LXX the word rendered 'scorching heat' usually denotes the hot east wind or sirocco (Heb. *Ḳādîm*).

13. Friend or 'comrade'—the spokesman is addressed. The term is used in friendly remonstrance; cf. xxii. 12, xxvi. 50.

15. is thine eye evil, &c., i. e. 'are you envious because I am liberal?' For the phrase cf. vi. 23.

16. So the last shall be first . . . last (R.V. omits 'For many are called but few chosen' with the best textual authorities). It is necessary to distinguish between the evangelist's interpretation of the parable and the original meaning intended by Jesus. The evangelist understands by the vineyard the Christian community, and those who joined early and late are to be treated as equal in privilege. Jesus meant to enforce the teaching that the gift of eternal life is not a reward for work done, administered according to human standards of payment, but a gift freely given of divine grace. It is not quantitative.

xx. 17–19. *The Third Prediction of the Passion* (Mark x. 32 34; Luke xviii. 32–34): cf. xvi. 21, xvii. 22 f.

17. And as Jesus was going up to Jerusalem, &c. Mark has: 'And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid.' Mark's description depicts an inward

them, Behold, we go up to Jerusalem; and the Son of 18
man shall be delivered unto the chief priests and scribes;
and they shall condemn him to death, and shall deliver 19
him unto the Gentiles to mock, and to scourge, and to
crucify: and the third day he shall be raised up.

Then came to him the mother of the sons of Zebedee 20
with her sons, worshipping *him*, and asking a certain thing
of him. And he said unto her, What wouldest thou? She 21
saith unto him, Command that these my two sons may
sit, one on thy right hand, and one on thy left hand, in
thy kingdom. But Jesus answered and said, Ye know 22
not what ye ask. Are ye able to drink the cup that

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struggle, the result of which was that Jesus resolved to go up to the capital to die. He deliberately went up with this intention, and not (as has sometimes been supposed) on a last forlorn hope of winning the Jewish nation.

18. Behold, we go up to Jerusalem. This expresses the Lord's resolve.

19. to crucify. Peculiar to Matthew. In the other Synoptists the Crucifixion is not mentioned before the Passion.

xx. 20–28. *The request of the sons of Zebedee and a lesson in humility* (Mark x. 35–45; absent from Luke, but cf. Luke xxii. 24 27).

20. the mother of the sons of Zebedee, &c. The mother was, perhaps, Salome (cf. xxvii. 56), who may have been a sister of the Virgin, in which case the family relationship may have prompted the request. In Mark the request is made directly by James and John.

21. one on thy right hand . . . left, &c. The principal ministers of a king sat on his right hand, and on his left; so Jonathan and Abner sat with Saul, according to Josephus (*Ant.* vi. 11. 9); the right hand was the place of highest honour (Gen. xlviii. 14; Acts vii. 55). It has been suggested that the present incident is a doublet of xviii. 1 ff., which follows the prediction of the Passion in xvii. 22 f. It is significant that Luke omits this incident, placing the following discourse on humility in connexion with the last Supper (Luke xxii. 24 ff.).

22. Are ye able to drink the cup, &c. 'Cup' is a frequent metaphor in the O.T. for suffering or sorrow; cf. Isa. li. 17; Jer. xxxii. 1 ff.; Lam. ii. 13. Mark adds 'or to be baptized with

I am about to drink? They say unto him, We are able.
23 He saith unto them, My cup indeed ye shall drink: but
to sit on my right hand, and on *my* left hand, is not
mine to give, but *it is for them* for whom it hath been
24 prepared of my Father. And when the ten heard it,
they were moved with indignation concerning the two
25 brethren. But Jesus called them unto him, and said,
Ye know that the rulers of the Gentiles lord it over
them, and their great ones exercise authority over them.
26 Not so shall it be among you: but whosoever would
27 become great among you shall be your minister; and
whosoever would be first among you shall be your
28 servant: even as the Son of man came not to be minis-
tered unto, but to minister, and to give his life a ransom
for many.

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the baptism that I am baptized with?' Jesus emphasizes the truth that exaltation can only be achieved through suffering, voluntarily accepted.

23. My cup indeed ye shall drink. James was the first of the Twelve to suffer martyrdom (Acts xii. 2); the case of John is less certain. According to a widely received tradition he lived on at Ephesus to an advanced age, and died a natural death in the reign of Trajan. But there is some slight evidence of an early martyrdom. The matter is complicated by the possibility that two Johns have been confused. See further *Enc. Bibl.* col. 2509.

is not mine to give. 'Not yet invested with Messianic authority Jesus could not assign ranks in the future Kingdom' (McNeile).

25–28. In Luke (xxii. 24-27) the following sayings are given in connexion with a dispute about precedence not as here) in the future Kingdom, but now.

25. the Gentiles, i. e. primarily the Romans.

26–27. The law of service is the principle which must govern the relations of the Kingdom.

28. and to give his life a ransom for many. The crowning act of service is the supreme act of self-sacrifice. The word 'ransom' occurs only here in the Gospels (hence it is called 'the ransom saying'). In the LXX the term (*lutron*) occurs always

And as they went out from Jericho, a great multitude 29
followed him. And behold, two blind men sitting by 30
the way side, when they heard that Jesus was passing
by, cried out, saying, Lord, have mercy on us, thou son
of David. And the multitude rebuked them, that they 31
should hold their peace: but they cried out the more,
saying, Lord, have mercy on us, thou son of David.
And Jesus stood still, and called them, and said, What 32
will ye that I should do unto you? They say unto him, 33
Lord, that our eyes may be opened. And Jesus, being 34
moved with compassion, touched their eyes: and straight-
way they received their sight, and followed him.

(with one exception) with the meaning of a money-equivalent for a person or thing. Here Jesus says that he came to give his own 'soul' (life) as an equivalent for 'many'. The last term must not be pressed as though it meant 'only some'; it is simply indefinite, and forms the contrast to the single self of Jesus. He was going deliberately to death, and knew that his surrendered life would be a 'ransom' for many. He may possibly have had in mind Isa. liii. 12. It is practically certain that Jesus applied this prophecy to himself.

xx. 29–34. *Two blind men healed* (Mark x. 46–52, Luke xviii. 35–43). Matthew records a similar incident in ix. 27–33, which some scholars suppose to be a doublet of the present passage, edited by a later hand.

29. as they went out from Jericho. So Mark, but Luke makes the incident occur 'as he drew nigh to Jericho'. The followers had now become **a great multitude.** The actions of Jesus were no longer shrouded in secrecy.

30. two blind men. The other Synoptists mention only one (his name, according to Mark, being 'Bartimæus'). For other instances of doubling in Matthew cf. viii. 28, ix. 27. For 'Son of David' cf. ix. 27, note.

31. And the multitude rebuked them. Beggars in the East are vociferous and pertinacious. As Jericho was the last stage in the pilgrim-route to Jerusalem, and the Passover was near, there would be a multitude of spectators.

xxi. 1–11. *The triumphal entry* (Mark xi. 1–11, Luke xix. 29–38, John xii. 12–19). Verses 10b and 11 are peculiar to Matthew.

21 And when they drew nigh unto Jerusalem, and came
unto Bethphage, unto the mount of Olives, then Jesus
2 sent two disciples, saying unto them, Go into the village
that is over against you, and straightway ye shall find
an ass tied, and a colt with her: loose *them*, and bring
3 *them* unto me. And if any one say aught unto you, ye
shall say, The Lord hath need of them; and straightway
4 he will send them. [T] Now this is come to pass, that
it might be fulfilled which was spoken by the prophet,
saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

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1. unto Bethphage, unto the mount of Olives. According to John, Jesus arrived at Bethany six days before the Passover, i. e. Saturday, Nisan 8. He probably rested on the Sabbath, and the entry took place on the following day (i. e. Palm Sunday). No mention of Bethphage (= 'House of young figs') occurs before the Gospels. It lay, perhaps, at the foot of the Mount of Olives, a little further from Jerusalem than Bethany. The latter place (= the modern *el-'Azariyeh* lay fifteen stades from Jerusalem (John xi. 18), on a south-east spur of Olivet. It was here, in the house of Martha and Mary, that Jesus abode on each evening of this fateful week.

2. into the village . . . over against you: i. e. probably Bethany which was close to Bethphage, and where Jesus was well-known to probably more than one family.

an ass . . . and a colt. Matthew mentions two animals, the other Synoptists only one. The 'colt' may have been derived from the passage in Zechariah quoted in verse 5.

4–5. The quotation is introduced by the usual formula prefixed to the *Testimonia* texts; cf. i. 22.

The opening line ('Tell ye the daughter of Zion') is from Isa. lxii. 11, the rest of the quotation from Zech. ix. 9 (also cited in an abbreviated form in John xii. 15). After 'Behold thy king cometh unto thee' in the original prophecy follows 'he is just and having salvation'; this is omitted here. In the Hebrew 'and (= even) upon a colt'—which is parallel to the previous line—seems to have been misunderstood, and to have given rise to the tradition of two animals.

[**M**] And the disciples went, and did even as Jesus 6
appointed them, and brought the ass, and the colt, and 7
put on them their garments; and he sat thereon. And 8
the most part of the multitude spread their garments in
the way; and others cut branches from the trees, and
spread them in the way. And the multitudes that went 9
before him, and that followed, cried, saying, Hosanna to
the son of David: Blessed *is* he that cometh in the name

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6. Matthew abbreviates the detailed account of Mark.

7. put on them their garments. 'Their garments', i. e. the cloaks of the disciples: **on them**, i. e. on the two animals (Mark 'on him', i. e. the colt): perhaps 'them' is a primitive corruption in the text.

and he sat thereon: i. e. on the cloaks (or possibly on the animals): lit. 'on them' (plural).

8. And the most part of the multitude. The 'multitude' perhaps consisted of Galilean pilgrims, some of whom were disciples. Part of the crowd 'spread' (once) their cloaks for the animals to pass over; they would then gather the garments up and follow; others kept cutting (imperf.) branches from the trees and spread them as they continued passing along.

9. John speaks only of a crowd that came out to meet Jesus from the city.

Hosanna to the Son of David . . . Hosanna in the highest. The acclamation 'Hosanna', which was used by the people on Palm Sunday, and afterwards by the children in the Temple (xxi. 8. 15) means 'Save now', 'O Save!'. Like 'Amen' and 'Hallelujah' it has preserved its Hebrew form, and in its original use (in Hebrew) was a cry addressed to God, 'Save now!', and was employed as an invocation of blessing. When the word passed over (transliterated into Greek) into the early Church, it was misunderstood as a shout of homage or greeting = 'Hail' or 'Glory to'.

The original form of the cry of the people seems to be preserved in Mark xi. 9, John xii. 13: 'Hosanna! Blessed is he that cometh in the name of the Lord.' The additions that occur in the other forms ('Hosanna *to the son of David*', and 'Hosanna *in the highest*', Mark xi. 10 = Matt. xxi. 9) are probably later amplifications due to misunderstanding of the real meaning of 'Hosanna'. The Hosanna-cry (cf. Ps. cxviii. 25 f.) was used liturgically in the Feast of Tabernacles. See further Dalman, *Words*, 220-223.

Blessed is he that cometh, &c. From Ps cxviii. 26. This

10 of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was stirred, saying,
11 Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.
12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and

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verse was used as a formula of greeting addressed to pilgrims as they approached the Temple, and ought probably to be so understood here.

The scene suggests the Feast of Tabernacles. But such processions were not peculiar to Tabernacles. They might be extemporized for other occasions of a joyous character; cf. 1 Macc. xiii. 51; 2 Macc. x. 7; and no doubt this was the case in the scene here described.

10–11. These verses are peculiar to Matthew, and may be a later amplification.

This is the prophet, &c. i. e. the well-known prophet. This sentence is the answer of the Galilean pilgrims to other pilgrims who were now assembled from all quarters in Jerusalem.

[The popular acclamation of Jesus as the Messiah is clearly brought out in the Gospel-accounts (though some scholars think the Messianic colouring was imported into the narrative later). But it is not necessary to suppose that Jesus himself accepted this homage at its face-value, or that he attached any special importance to it. The popular ideas and his own regarding the conception of Messiahship were too divergent. The pilgrims who were primarily responsible for the demonstration were doubtless Galileans, who had heard the wonderful prophet in his earlier popular ministry in Galilee. The popular enthusiasm soon waned when Jesus made it clear that he would not do any of the things commonly expected of the Messiah.]

xxi. 12–13. *The cleansing of the Temple* (Mark xi. 15–18, Luke xix. 45–48, John ii. 14–17). Matthew here, as elsewhere, has shortened the Markan narrative, modifying the incident of the fig-tree (Mark xi. 13 f., 20 f.), and linking up the cleansing with the entry. According to Mark, Jesus entered the Temple on Sunday, and retired then to Bethany; he returned the next morning (Monday) to Jerusalem and then cleansed the Temple. The incident of the fig-tree is given in verses 17 ff. For the relation of this account to the Johannine see note at end of verse 13.

12. the temple of God. The best MS. authorities read 'the temple' only.

overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, 13 It is written, My house shall be called a house of prayer: but ye make it a den of robbers. [Q^M] And the blind 14 and the lame came to him in the temple: and he healed them. But when the chief priests and the scribes saw 15

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all them that bought and sold. Within the sacred enclosure which contained the Temple, i. e. within 'the mountain of the House', traffic of all kinds in the necessaries for sacrifice (wine, salt, oil, &c., and animals) was apparently authorized and went on in certain 'shops' or 'bazaars'. According to T. J. *Peah* i. 6, at a later time (three years before the destruction of the Temple) the bazaars of the priestly 'House of Annas' were swept away in a popular tumult aroused by the greed of the sellers.

overthrew the tables of the money-changers, &c. The pilgrims who had assembled in Jerusalem from various countries were compelled to change their Greek and Roman coins for standard money in order to pay the Temple-tax of half a shekel. The 'money-changers' were the people who received the *qolbon* or fee for changing 'other currencies into Temple currency and exclusively for Temple use'. According to Dr. Abrahams (*Studies*, 82 ff.) these profits within the Temple area were strictly controlled at one period, but it is obvious that abuses may have arisen, and probably did arise, before this control was made finally effective.

13. The quotation is from Isa. lvi. 7 (LXX). The last part of the sentence ('den of thieves') is an allusion to Jer. vii. 11 (LXX).

[In the fourth Gospel the cleansing of the Temple is placed at the beginning of the ministry (John ii. 13–17). In this procedure the fourth evangelist seems to be deliberately correcting the Synoptists on the basis of independent tradition. His testimony is not lightly to be dismissed in view of the fact that the Markan Gospel only records one visit to Jerusalem at the end of Jesus' life.]

xxi. 14–16. *The shouts of the children in the Temple: Christ heals the sick.* Peculiar to Matthew.

14. The healings here recorded are referred to in general terms; cf. xiv. 14, xix. 2.

15. The Temple-authorities are scandalized by the shouts of the boys (not 'children') within the Temple precincts. This was a grave breach of decorum.

the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and
16 said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected
17 praise? [M] And he left them, and went forth out of the city to Bethany, and lodged there.
18 Now in the morning as he returned to the city, he
19 hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree
20 withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately
21 wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not,

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16. For the quotation (from Ps. viii. 3) cf. xii. 3.

xxi. 17–22. *The cursing of the fig-tree and the power of faith* (Mark xi. 11 b–14, 20–26; cf. Luke xiii. 6–9). Here again Matthew abbreviates the Markan narrative, perhaps mainly for reasons of space. The double act (separated by an interval) in Mark is compressed into a single one. It has been suggested that the incident is really a dramatized form of the parable in Luke xiii. 6–9, but this is a precarious hypothesis. The tree is condemned 'for falsity, not fruitlessness', and the action may be regarded as a symbolic condemnation of Jerusalem and the Jewish nation.

19. The sight of the leaves led Jesus to expect that there would be some early fruit on the tree, which might be quite eatable as early as April, and which is often preferred to the real fruit that matures later. 'Both physically by his hunger, and mentally by his disappointed expectation . . . the Lord's real humanity is indicated' (McNeile).

And immediately the fig tree withered away. According to Mark it was on the next morning that the disciples noticed the withering of the fig-tree, and then that Peter remembered the curse.

21–22. The efficacy of believing prayer. By 'this mountain'

ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all 22
things, whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief 23
priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And 24
Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism 25
of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; 26

Olivet is meant (cf. Zech. xiv. 4). For the saying cf. xviii. 20, Luke xvii. 5 f. For the power of prayer cf. vii. 7–11, xviii. 19. Prayer and faith are here combined.

xxi. 23–27. *Jesus' authority challenged* (Mark xi. 27–33, Luke xx. 1–8).

23. the chief priests: i. e. the authorities who had control of the Temple. The Sadducean hierarchy were here supreme, though outside the Temple the Pharisaic Party were all-powerful. The 'chief priests' now assume a prominent place in Matthew's narrative. Mark (no doubt rightly) connects the challenge with the cleansing of the Temple immediately.

By what authority. 'By what kind of authority?'

25. From Heaven: i. e. 'from God' ('Heaven' a periphrasis for the divine name). Jesus' counter-question was not a mere dialectical subterfuge, but really went to the root of the matter. His own work and John's were intimately connected, and if the authorities could not make up their minds about the one they were incapable of pronouncing judgement on the other.

And they reasoned with themselves, &c. Their thoughts were revealed by their hesitation which testified to their perplexity.

xxi. 28–32. *Parable of the Two Sons* Matthew only). This parable is the first of a trilogy, probably from Q. The lesson

we fear the multitude; for all hold John as a prophet.
27 And they answered Jesus, and said, We know not. He
also said unto them, Neither tell I you by what authority
28 I do these things. [Q^M] But what think ye? A man
had two sons; and he came to the first, and said, Son,
29 go work to-day in the vineyard. And he answered and
said, I will not: but afterward he repented himself, and
30 went. And he came to the second, and said likewise.
And he answered and said, I *go*, sir: and went not.
31 Whether of the twain did the will of his father? They
say, The first. Jesus saith unto them, Verily I say unto
you, that the publicans and the harlots go into the
32 kingdom of God before you. For John came unto you
in the way of righteousness, and ye believed him not:
but the publicans and the harlots believed him: and ye,
when ye saw it, did not even repent yourselves afterward,
that ye might believe him.

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enforced is the rejection of unworthy leaders, while those whom they despise take their place (this in all three; cf. verses 31, 43, xxii. 10). The parable of the Two Sons is similar in some respects to that of the Prodigal Son (Luke xv).

31. The first. One important codex (D) supported by Sin.-Syr. reads 'the last'—a defiant answer, refusing to accept the obvious application to themselves (so Wellhausen and Merx); or the reading may be due to anti-Pharisaic feeling (Allen), making them act the part of the disobedient son, and glorying in it: 'they say and do not' (xxiii. 3). Another variation in the MSS. inverts the order of the sons.

the publicans and the harlots, &c. The classes named were, of all others, least likely, according to commonly accepted standards, to be eligible for the Kingdom. Here this estimate is reversed (cf. Luke xviii. 10–14).

32. A further application of the parable, but in what sense exactly is obscure. Perhaps it is intended to emphasize the fact that the publicans and harlots, by believing John's message (while the religious authorities rejected it) are preceding the latter into the Kingdom.

xxi. 33 46. *Parable of the Vineyard and the Husbandmen* (Mark

[Q^M?] [M?] Hear another parable: There was a man 33
that was a householder, which planted a vineyard, and
set a hedge about it, and digged a winepress in it, and
built a tower, and let it out to husbandmen, and went
into another country. And when the season of the fruits 34
drew near, he sent his servants to the husbandmen, to
receive his fruits. And the husbandmen took his servants, 35
and beat one, and killed another, and stoned another.
Again, he sent other servants more than the first: and 36
they did unto them in like manner. But afterward he 37
sent unto them his son, saying, They will reverence my
son. But the husbandmen, when they saw the son, said 38
among themselves, This is the heir; come, let us kill
him, and take his inheritance. And they took him, and 39
cast him forth out of the vineyard, and killed him. When 40

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xii. 1–12, Luke xx. 9–18). Both Matthew and Luke agree in a few details against Mark, and Matthew has certain peculiarities of his own besides. These phenomena suggest that the parable may have stood in Q as well as Mark. The 'Sower' and the 'Mustard-seed' are the only other parables given by all the Synoptists. The 'Vineyard' parable here is clearly modelled on Isa. v. 1–7. The comparison of Israel in the O.T. to a vineyard (or a vine) is common, and would be familiar.

33. a hedge. Or 'fence' as a protection against wild beasts; cf. Ps. lxxx. 12 f. Israel was wonderfully segregated by mountains, by the desert, and by the sea from surrounding peoples of greater power. Its seclusion was at once its safety and its peril. The **winepress** was usually hollowed out of rock, with two compartments, the upper (Gk. *lēnos*) where the grapes were crushed, the lower (Gk. *hypolēnion*) into which the grape-juice fell. Both parts are referred to in Joel iii. 13. The **tower** was for the use of the vine-dressers and watchers (2 Chron. xxvi. 10).

let it out to husbandmen. The 'husbandmen' were tenants, who paid a fixed proportion of the produce as annual rent.

35–36. The allusion to the treatment meted out in the past to the prophets would be unmistakable; cf. v. 12, xvii. 12, xxiii. 31, 37.

39. cast him forth out of the vineyard, and killed him. Mark makes the casting forth follow the killing—i. e. they cast

therefore the lord of the vineyard shall come, what will he
41 do unto those husbandmen? They say unto him, He
will miserably destroy those miserable men, and will let
out the vineyard unto other husbandmen, which shall
42 render him the fruits in their seasons. Jesus saith unto
them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be
taken away from you, and shall be given to a nation
44 bringing forth the fruits thereof. And he that falleth on

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forth his corpse unburied. Matthew reverses the order, perhaps with conscious reference to Christ's death 'outside the gate' (Heb. xiii. 12).

41. There need have been no specific allusion to the loss of Jerusalem by the Jews, though it was natural for later Christian readers to think of this. The prophets had constantly predicted the destruction of the sinful nation.

42. the scriptures: i. e. the canonical books of the O.T. The prophetic figure of the rejected stone is taken from the same Psalm (cxviii. 22) from which the 'Hosanna' cry is derived. By Paul (Rom. ix. 33) it is applied to Jesus as the Messiah. Note the change of metaphor (from husbandmen to builders). If the quotation was made by Jesus himself the rejection refers to pious members of the Jewish community who have been despised and oppressed by their leaders. 'The head of the corner' would be the most important place in the foundation.

43. The kingdom of God. Matthew commonly uses 'the Kingdom of Heaven' in an eschatological sense. It has been suggested that 'Kingdom of God' is substituted here because the sense connoted is different. It means the Jewish theocracy with the privileges conferred by its possession on the chosen people. This verse, which is peculiar to Matthew, correctly explains the parable. The authenticity of the parable has been questioned, but it is not necessary to deny this. There is no difficulty in ascribing it to Jesus, who realized the significance of his coming death.

44. This verse is probably a gloss—it is omitted here by some important textual authorities.

this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. 46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

22 [Q^M] And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, 3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to

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xxii. 1–10. *Parable of the Wedding Feast* (cf. Luke xiv. 16–24). Though form and details diverge, there is a remarkable likeness between this parable and that in Luke xiv. 11 ff., both in thought and purpose. If, as has been suggested, the two parables are a 'doublet from one original', then it must be said that Matthew has placed it in a more appropriate context than Luke. Verse 7 seems to reflect the destruction of Jerusalem by the Roman armies (in A. D. 70). Possibly verses 6–7 should be removed as a later insertion (they may, as Harnack suggests, be a fragment of another parable).

The marriage-feast of the king's son may symbolize the union of Christ and the Church (cf. Rev. xix. 7–9), though the Bride (= the Church) does not appear in the parable. The various 'servants' sent forth to warn the nation = the prophets. In Luke the 'great feast', on the other hand, is the Messianic banquet in the coming Kingdom (cf. Luke xiv. 15).

3. to call them that were bidden. They had already been invited, and are now bidden to attend the feast, which is now ready.

4 f. The Baptist and Jesus himself re-enforced the message of the older prophets; but **they made light of it.**

6 his merchandise: and the rest laid hold on his servants,
7 and entreated them shamefully, and killed them. But
the king was wroth; and he sent his armies, and destroyed
8 those murderers, and burned their city. Then saith he
to his servants, The wedding is ready, but they that were
9 bidden were not worthy. Go ye therefore unto the
partings of the highways, and as many as ye shall find,
10 bid to the marriage feast. And those servants went out
into the highways, and gathered together all as many as
they found, both bad and good: and the wedding was
11 filled with guests. But when the king came in to behold
the guests, he saw there a man which had not on a
12 wedding-garment: and he saith unto him, Friend, how
camest thou in hither not having a wedding-garment?
13 And he was speechless. Then the king said to the

6–7. These verses are probably a later addition. They can only refer to the persecution of Christian teachers and apostles (after the death of Jesus), and the destruction of Jerusalem by the Roman armies. The logical connexion, and the coherence of the parable, are much improved by their omission.

9. the partings of the highways. The 'issues (or ends) of the roads' are probably the central spots in the city where the roads diverge which lead into the country. It would be here that the poor would collect.

10. both bad and good. Perhaps a gloss. With this verse the (original) parable abruptly ends.

xxii. 11–14 (Matthew only). *The Wedding Garment.* This is probably a fragment of an independent parable, the beginning of which has been lost. The lost beginning need only have stated that the King invited certain people to the wedding-feast. The teaching of the parable is that at the Advent of the King some of those who have been invited will be found unworthy. Compare the parables of the 'Tares' (xiii. 24–30) and the 'Net' (xiii. 47–50).

11. a wedding-garment. 'The "wedding-garment" symbolizes everything that renders men fitted for a share in the joys of the kingdom' (McNeile). Cf. v. 20. The man without the wedding-garment represents all who are so unfitted and unworthy.

13. servants—these are part of the scenery of the parable, but may symbolize the angels who are represented as the agents for

servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen. 14

[M] Then went the Pharisees, and took counsel how 15 they might ensnare him in *his* talk. And they send to 16 him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest 17 thou? Is it lawful to give tribute unto Cæsar, or not?

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similar functions at the last Day (cf. xiii. 39, 41, 49; xxiv. 31). According to Wellhausen it was in accordance with Arab custom to bind the feet of a guest expelled from court. For 'outer darkness' &c., cf. viii. 12, xxv. 30.

14. For many are called . . . chosen. 'Chosen' or 'Elect'. In developed Jewish theological language the 'elect' are the pious or righteous remnant in contrast with the rest of the chosen nation. It may have been a current saying (cf. 4 Ezra viii. 3 and ix. 15) which was used by Jesus. Many Jews had been called, but few had responded.

xxii. 15–22. *The question of tribute-money* (Mark xii. 13–17, Luke xx. 20–26).

15–16. In Mark certain Pharisees and Herodians are sent, presumably by the Temple-authorities. Here the Pharisaic party takes the lead—perhaps another indication of anti-Pharisaic bias in the First Gospel. The 'Herodians' (mentioned once again Mark iii. 6) were probably a political party of the adherents of Herod. While the Pharisees hated the tax, the Herodians would support it. The plot had for its object to get from Jesus a pronouncement against the payment of the tax, which would compromise him with the civil authorities. If, on the other hand, he should pronounce in favour of the tax, he would make himself unpopular with the people.

16. Master, we know that thou art true, &c. Though they no doubt spoke ironically, they yet paid a real tribute to the character of Jesus as it had impressed those who heard him.

17. tribute: i.e. the capitation-tax, which was a direct tax levied in the provinces (of which Judæa was now one) upon all males over the age of fourteen, and all females over twelve, up to the age of sixty-five. This tax was paid into the imperial exchequer, and for the payment of it silver denarii were struck with an 'image' of Cæsar and superscription.

18 But Jesus perceived their wickedness, and said, Why
19 tempt ye me, ye hypocrites? Shew me the tribute
20 money. And they brought unto him a penny. And
he saith unto them, Whose is this image and super-
21 scription? They say unto him, Cæsar's. Then saith
he unto them, Render therefore unto Cæsar the things
that are Cæsar's; and unto God the things that are
22 God's. And when they heard it, they marvelled, and
left him, and went their way.
23 On that day there came to him Sadducees, which say
24 that there is no resurrection: and they asked him, saying,
Master, Moses said, If a man die, having no children,
his brother shall marry his wife, and raise up seed unto
25 his brother. Now there were with us seven brethren:
and the first married and deceased, and having no seed

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19. the tribute money or 'coin of the tax': as this was a special coinage, a coin of the sort required may not immediately have been at hand.

20. a penny: i. e. a *denarius* (silver). It was to oppose this taxing of a denarius a head that Judas of Galilee had risen long before (Acts v. 37).

21. Render: i.e. pay as a debt that is due. There is implicit in the Lord's words a recognition of the claims of the civil government; nor was this incompatible with the claims of God. Cf. Rom. xiii. 1–7; 1 Peter ii. 13–17.

xxii. 23–33. *The Resurrection-life* (Mark xii. 18–27, Luke xx. 27–40).

24. The quotation is from Deut. xxv. 5. Though marriage with a deceased brother's wife is forbidden in the Levitical legislation (Lev. xviii. 16, xx. 21), it is expressly enjoined in Deut. xxv. 5–10, under special circumstances, and for one particular purpose, viz. if the brother had died without male issue. Even then it was limited to brothers who were neighbours, i. e. living on the same estate. The obligation might, however, be repudiated, and probably was generally repudiated in the time of Jesus, the living brother submitting to the ceremony of 'Chaliṣah' ('shoe-loosing'); cf. Deut. xxv. 9.

25. with us. The hypothetical case is referred to as one that has recently happened.

left his wife unto his brother; in like manner the second 26
also, and the third, unto the seventh. And after them 27
all the woman died. In the resurrection therefore whose 28
wife shall she be of the seven? for they all had her.
But Jesus answered and said unto them, Ye do err, not 29
knowing the scriptures, nor the power of God. For in 30
the resurrection they neither marry, nor are given in
marriage, but are as angels in heaven. But as touching 31
the resurrection of the dead, have ye not read that which
was spoken unto you by God, saying, I am the God of 32
Abraham, and the God of Isaac, and the God of Jacob?
God is not *the God* of the dead, but of the living. And 33

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28. The popular materialistic conception of the resurrection is here ridiculed. But a spiritual conception was by no means entirely absent from Rabbinic theology. See below.

29. They were ignorant of the Scriptures (priests though they were) and of God's power to solve any difficulties.

30. A remarkable parallel is quoted in the Talmud (T. B. *Berakoth* 17 *a*): 'In the world to come there is neither eating nor drinking, no marital relations, no business affairs, no envy, hatred, or quarrelling; but the righteous sit . . . enjoying the splendour of the Shekinah.' This saying, however, is cited in the name of Rab who died in A. D. 247. In Luke xx. 35 f. the reply of Jesus is expressed rather differently, and takes a rather different turn.

31–32. The fact of the Resurrection is now proved from Scripture.

I am the God of Abraham . . . Jacob. The quotation is from Ex. iii. 6. The argument, however, hardly amounts to a proof of more than that the personality survives after death and is not equivalent to a proof of the resurrection of the body, which was the point in dispute. It is by no means certain that the Sadducees would have denied the possibility of survival of the personality, or a doctrine of immortality. What they contended was that the Pharisaic doctrine of the resurrection of the body had no positive support in the Law.

God is not (the God) of the dead, &c. Possibly the true text should be rendered: 'He is not a God of dead persons', &c. It has been suggested that the mention of 'the Scriptures' in verse 29 'led early preachers to supply a proof from the O.T.' (M^c^Neile). This is by no means impossible.

33. Cf. vii. 28, Mark xi. 18.

when the multitudes heard it, they were astonished at his teaching.

34 [Q^M ?+M] But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves
35 together. And one of them, a lawyer, asked him a ques-
36 tion, tempting him, Master, which is the great command-
37 ment in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all
38 thy soul, and with all thy mind. This is the great and
39 first commandment. And a second like *unto it* is this,
40 Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

41 [M] Now while the Pharisees were gathered together,

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xxii. 34-40. *The Great Commandment* (Mark xii. 28–34, Luke x. 25–28). The relation of this section to Mark xii. 28 ff. is not clear. There it is a scribe who asks the question, in a friendly way, and is commended by Jesus. Luke x. 25 ff. also seems to be independent of Mark. Matthew, too, has independent features. These (in Matthew and Luke) suggest that a somewhat similar incident stood in Q, and has been substituted here for Mark's narrative. See further *Oxford Studies*, pp. 41 ff.

34. But the Pharisees, &c. i. e. the Pharisees as a party. They rejoiced at the discomfiture of the Sadducees. Matthew brings the Pharisees into prominence throughout this section, preparing the way, perhaps, for the great denunciation in xxiii.

37. From Deut. vi. 5, which formed part of the *Shema'* ('Hear O Israel', &c. = Deut. vi. 4–9 + xi. 13–21 + Num. xv. 37–41) a formula which already existed in the time of Jesus, and gave classical expression to the central article of the Jewish creed, God's unity.

39. Cit. from Lev. xix. 18 (cf. Matt. v. 43, xix. 19).

40. Cf. Rom. xiii. 9, Matt. v. 17, vii. 12. If Test. Issachar 5 is of pre-Christian date this double injunction would appear to have been set forth as a summary of the ethical code before the time of Jesus.

xxii. 41–46. *Is the Messiah David's son?* (Mark xii. 35–37, Luke xx. 41–44).

41. The question in Matthew's account is addressed to the Pharisees; in Mark and Luke it appears to be addressed to

Jesus asked them a question, saying, What think ye of 42
the Christ? whose son is he? They say unto him,
The son of David. He saith unto them, How then doth 43
David in the Spirit call him Lord, saying,

The Lord said unto my Lord, 44
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? 45
And no one was able to answer him a word, neither 46
durst any man from that day forth ask him any more
questions.

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the people generally, who would, however, share the belief of the Pharisees on the subject.

42. The Pharisees give the reply which was commonly accepted, that the Messiah would be a 'son of David'. This was their view, and expressed their belief.

Another view (perhaps Sadducean) was that the Messiah would be a priest-king of Levitical descent; and curiously enough it seems probable that Ps. cx was originally composed with this idea in mind, in honour of the priest-king Simon Maccabæus.

43. How then doth David in the Spirit call him, &c.? David was inspired when he wrote the Psalm (for 'in the spirit' cf. the Rabbinical formula 'David said in the Holy Spirit'). The Pharisees assumed the Davidic authorship of the Psalm, and Jesus argues with them on their own premises.

44. The citation is from Ps. cx. 1 (quoted also in Acts ii. 34 f.). 'My lord' is referred to the Messiah, David being the author of the Psalm. A third-century Rabbi (Ḥama bar Ḥanina) interprets 'my lord' in the same way of 'the son of David', i. e. the Davidic Messiah. Jesus assumes the same interpretation here, and it is more natural to suppose that this was the currently received one, afterwards displaced by another exegesis in Jewish circles (in which case Ḥama's exegesis would be the revival of an older one) than that Jesus was introducing a totally new and unheard of exegesis of his own. The argument would be all the more pointed if the reference was commonly understood to be to the Messiah.

45. If David addressed the Messiah as 'lord', he must be something more than his son. The something more pointed to a divine origin, though the Davidic descent is not disclaimed—it is transcended.

23 [Q^M] Then spake Jesus to the multitudes and to his
2 disciples, saying, The scribes and the Pharisees sit on
3 Moses' seat: all things therefore whatsoever they bid
you, *these* do and observe: but do not ye after their
4 works; for they say, and do not. Yea, they bind heavy

xxiii. 1–36. *Denunciation of scribes and Pharisees.* The discourse which follows (verses 1–36) leading on to the Apostrophe to Jerusalem (verses 37–39) is really the prelude to the eschatological discourse (ch. xxiv) and the collection of Parables in xxv—the three chapters (xxiii–xxv) forming one long collection of sayings, the fifth of the massed Logia characteristic of the Gospel.

Chapter xxiii is composite in character (like other parts of the Logia), originally distinct sections which dealt with scribes and Pharisees having been fused. Thus verses 1–3 (= Mark xii. 38–40) is a denunciation uttered to the disciples against the scribes; and with this has been combined a verse of invective against the scribes (verse 4 = Luke xi. 46). This has been amplified by the inclusion of a threefold woe upon and addressed to *the Pharisees* (Matt. xxiii. 23, 25) 6–7, 27–28), which in its original sequence may be read in Luke xi. 42–4. A similar woe upon the scribes contained in Luke xi. 46–48, 53 = Matt. xxiii. 4, 29–32, 14. Both Matthew and Luke insert a long quotation from an unknown book of the Wisdom Literature cited as *The Wisdom of God* (Matt. xxiii. 34–36 = Luke xi. 49–51). There remains a passage denouncing scribal casuistry, which is peculiar to Matthew (xxiii. 15–22, 24), though verse 15 may be regarded as applicable rather to the Pharisees than to the scribes; xxiii. 5 (against the Pharisees) is also peculiar to Matthew. See *Expositor*, July, 1918, 63 f.

xxiii. 1–4. *Against the scribes.*

2. The scribes and the Pharisees sit, &c. It was the scribes (not the Pharisees as such) who sat 'on Moses' seat', i. e. were heirs of Moses' authority, and as such could deliver binding decisions. It is noticeable that throughout this chapter the distinction between scribes and Pharisees has been largely obscured. In *Pesiḳta*, 7 *a* the seat of the President of the (later) Rabbinic Sanhedrin is described as 'Moses' seat'.

3. for they say, and do not. The later Rabbis laid strong emphasis upon the necessity of combining deeds with doctrine or injunction, and uttered warnings (cf. T. B. *Yoma*, 72 *b*) against the very inconsistency here denounced. Jesus' denunciation may have been uttered against the dominant school of scribes of the time. Cf. Rom. ii. 17.

4. Cf. Acts xv. 10. Though the 'yoke' of the Law was not

burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant. And whosoever shall

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burdensome to some, yet undoubtedly to masses of the people this was not the case. Many (the *'am hā-'ares*) did not attempt to conform. Contrast Matt. xi. 30. For the verse cf. Luke xi. 46.

5–7. *Against the Pharisees* (cf. Luke xi. 43). Verse 5 is peculiar to Matthew. The 'phylacteries', which are still worn by orthodox Jews at morning prayer, were leathern cases (one worn on the left arm and the other on the forehead) containing four strips of parchment inscribed in Hebrew with passages from the Law (Exod. xiii. 1–10, 11–16; Deut. vi. 4–9, xi. 13–21). See *DB*, s.v. 'Phylacteries'. For the 'borders of the garments' cf. ix. 20. **Rabbi,** a title of respect used by disciples in addressing their teachers.

8–12. This group of sayings enjoining brotherly equality is addressed to the disciples. Verse 9 is no doubt an original saying of Jesus, while verses 8 and 10 may be later additions to bring out its implications. They are probably injunctions by later Christian preachers addressed to 'the brethren'.

9. call no man your father on the earth, &c. The title 'Father' (*Abba*) is strictly appropriate to God alone. It was used sometimes among the later Jews as a title of honour of great men or Rabbis of the past (not in address to living persons). Cf. Dalman, *Words*, 339.

10. masters or 'guides'; cf. Rom. ii. 19.

11. A shorter form of the saying in xx. 26.

12. Cf. Luke xiv. 11, xviii. 14.

exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever

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13–32. *Seven woes.* Three (verses 14–22) are pronounced upon the scribes (but on verse 15 see below), three (verses 23–28) upon the Pharisees, and another upon the scribes (verses 29–32).

13. *The first woe.* In spite of the phrase 'scribes and Pharisees, hypocrites' the woe is directed against one section only, viz. the scribes. 'You prevent men from knowing how to gain entrance into the Kingdom' (McNeile). The scribal-teaching and minute exposition of Scripture obscured, so Jesus declares, the broad and important lessons.

14. Verse 14 is omitted in R.V. after the principal authorities, and was probably inserted from Mark xii. 40 and Luke xx. 27.

15. *The second woe.* The Pharisees (or scribes?) here denounced were no doubt the strict party in Palestine who insisted upon circumcision as a *sine qua non.* They would not regard uncircumcised converts as within the true Israel. Josephus (*Ant.* xx. 2. 4) illustrates to what lengths this excessive zeal would go in re-converting those who had already become adherents of the Jewish faith under the influence of the more liberal propaganda of Hellenistic Judaism.

a son of hell or 'Gehenna', i. e. one destined for Gehenna.

16–22. *The third woe.* Here undoubtedly scribes are denounced (scribal casuistry). The casuistries described in these verses, if they do not correspond exactly to actual oaths, yet serve to illustrate the false distinctions which a casuistical system helped to foster. Cf. xv. 5 and note. McNeile suggests that they may possibly be 'rhetorical instances, caricaturing to some extent other well-known hair-splittings'. 'By the Temple' and 'by the Temple-service' are forms of oath referred to in the Rabbinical literature.

shall swear by the gold of the temple, he is a debtor.
Ye fools and blind: for whether is greater, the gold, 17
or the temple that hath sanctified the gold? And, 18
Whosoever shall swear by the altar, it is nothing; but
whosoever shall swear by the gift that is upon it, he is
a debtor. Ye blind: for whether is greater, the gift, or 19
the altar that sanctifieth the gift? He therefore that 20
sweareth by the altar, sweareth by it, and by all things
thereon. And he that sweareth by the temple, sweareth 21
by it, and by him that dwelleth therein. And he that 22
sweareth by the heaven, sweareth by the throne of God,
and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for 23
ye tithe mint and anise and cummin, and have left
undone the weightier matters of the law, judgement, and
mercy, and faith: but these ye ought to have done, and
not to have left the other undone. Ye blind guides, 24
which strain out the gnat, and swallow the camel.

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he is a debtor: i. e. as marg., 'is bound by his oath'.

21–22. These verses are directed against the careless use of oaths.

23. *The fourth woe.* Against the Pharisees. [For verses 23–28 cf. Luke xi. 39–44.]

ye tithe mint and anise and cummin. For the law regarding tithing (applicable to all 'the seed of the land' and the 'fruit of the tree') cf. Lev. xxvii. 30, Deut. xiv. 22 f. According to the authoritative exposition of the scribes every sort of herb was included. For 'anise' read 'dill' (*marg.*). The three mentioned are examples of small herbs, and illustrate the excessive zeal of the Pharisees in tithing.

judgement, i. e. justice (respect for rights of others); 'faith' = fidelity, trustworthiness—all social virtues.

As long as distinctions are drawn between the weightier matters and the *minutiae*, the observance of the latter is not forbidden, provided there is no conflict with the great principles.

24. Peculiar to Matthew. The proverbial saying illustrates the difference between greater and lesser. Cf. 'he that kills a flea on the Sabbath is as guilty as if he killed a camel' (T. J. *Shabbath*, 107, cited by McNeile).

25 Woe unto you, scribes and Pharisees, hypocrites! for
ye cleanse the outside of the cup and of the platter, but
26 within they are full from extortion and excess. Thou
blind Pharisee, cleanse first the inside of the cup and of
the platter, that the outside thereof may become clean
also.

27 Woe unto you, scribes and Pharisees, hypocrites! for
ye are like unto whited sepulchres, which outwardly
appear beautiful, but inwardly are full of dead men's
28 bones, and of all uncleanness. Even so ye also outwardly
appear righteous unto men, but inwardly ye are full of
hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for
ye build the sepulchres of the prophets, and garnish the
30 tombs of the righteous, and say, If we had been in the
days of our fathers, we should not have been partakers

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25. *The fifth woe.* What is externally (i.e. ceremonially) clean may be inwardly tainted because of dishonesty. The vessels when cleansed ceremonially were cleansed both outside and inside. **within,** i.e. their contents: 'full from' = as the result of (robbery and greed).

26. 'Cleanse first the contents of your vessels (i.e. cease to enrich yourselves by wrongful methods) and their external uncleanness will count for nothing' (McNeile).

27. *The sixth woe.* Against outward fairness concealing inward corruption. Sepulchres were whitened afresh in the spring of every year (shortly before the Passover) that passers by might not inadvertently become polluted by coming in contact with them. Such pollution had to be avoided by any one wishing to enter the Temple (Num. xix. 16). 'Whited' might be rendered 'plastered', and the reference might be to ornamental plastering which appeared white and clean in the sunlight.

28. Cf. vi. 1 f., 5, 16. The 'hypocritical' Pharisees are specially singled out for attack.

29. *The seventh woe.* Veneration for the burial-places of reputed saints and heroes has always been practised in the East. Cf. Acts ii. 29.

with them in the blood of the prophets. Wherefore ye 31
witness to yourselves, that ye are sons of them that slew
the prophets. Fill ye up then the measure of your fathers. 32
Ye serpents, ye offspring of vipers, how shall ye escape 33
the judgement of hell? Therefore, behold, I send unto 34
you prophets, and wise men, and scribes: some of them
shall ye kill and crucify; and some of them shall ye
scourge in your synagogues, and persecute from city to
city: that upon you may come all the righteous blood 35
shed on the earth, from the blood of Abel the righteous
unto the blood of Zachariah son of Barachiah, whom ye
slew between the sanctuary and the altar. Verily I say 36
unto you, All these things shall come upon this genera-
tion.

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31. 'Sons are those who inherit their fathers' character. . . . You bear witness to the murder-taint in your blood' (Allen).

32. The irony is complete.

33–36. *A final warning.*

33. Peculiar to Matthew; cf. iii. 7.

34. Cf. Luke xii. 49.

Therefore, behold, I send, &c. Luke has 'Therefore the Wisdom of God said, Behold I send', &c. Matthew apparently interprets *The Wisdom of God* of Christ himself. More probably it is the title of a lost apocryphal book from which the following words are a quotation. What follows ('some of them ye shall kill and crucify, &c.) seems to refer to the Lord's death (possibly St. Peter's also) and the later persecutions of Christians.

35. from the blood of Abel. Cf. Gen. iv. 8.

unto the blood of Zachariah son of Barachiah. Luke omits 'son of Barachiah'. The Zachariah referred to is no doubt Zachariah *the son of Jehoiada*, whose murder is referred to in 2 Chron. xxiv. 20 ff. Thus the sentence embraces all the martyrdoms recorded in the Hebrew Scriptures from the first book in the Canon (Genesis) to the last (in the Hebrew Bible), 2 Chronicles. 'Son of Barachiah' may be a later gloss added after A. D. 69 (incorrectly), when a Zachariah *son of Baruch* was murdered in the Temple during the siege. Even if the passage was a late interpolation into Q this identification is probably wrong. The murder of Zachariah the son of Jehoiada was a constant theme of

37 O Jerusalem, Jerusalem, which killeth the prophets,
and stoneth them that are sent unto her! how often
would I have gathered thy children together, even as
a hen gathereth her chickens under her wings, and ye
38 would not! Behold, your house is left unto you desolate.
39 For I say unto you, Ye shall not see me henceforth, till
ye shall say, Blessed *is* he that cometh in the name of
the Lord.

24 [M] And Jesus went out from the temple, and was
going on his way; and his disciples came to him to

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discussion in later Jewish literature (especially in the Midrash). Nebuchadnezzar's capture of Jerusalem was explained as a retribution for it.

xxiii. 37–39. *Apostrophe to Jerusalem* (Luke xiii. 34 f.)

37. Some scholars regard this as part of the utterance ascribed to *The Wisdom of God*; but it is more natural to take it as the utterance of Jesus himself.

how often, &c. If Jesus is the speaker the words may mean 'how often (when I was in Galilee) did I long to come to the mother city', &c. For the simile cf. Deut. xxxii. 11, Isa. xxxi. 5, Ps. xxxvi. 7.

38. Cf. Jer. xii. 7. **Your house,** i. e. the Temple as symbolizing both city and nation. 'God's Representative is now finally leaving you.' 'desolate' should be omitted with the *marg.*

39. The quotation is from Ps. cxviii. 26. They will see Jesus again only when he returns as the heavenly Messiah.

xxiv-xxv. These chapters contain the great eschatological discourse on the last things. It falls into the following divisions:—

xxiv. 1–3, the occasion of the speech;
„ 4–14, events preceding the final apostasy;
„ 15–28, the affliction preceding the second coming;
„ 32–51, admonitions to watchfulness;
xxv. 1–46, three parables inculcating watchfulness, and diligence, the third describing the final judgement.

Part of this discourse is contained in Mark xiii, but there is other (Q) material in Matt. xxiv, while xxv is wholly independent (Q) material. A widely-held theory is that a little Apocalypse, based upon some predictions by Jesus of the end, was put into written shape (soon after A.D. 60) by a Jewish Christian, and formed the basis of Mark xiii. 1–32.

shew him the buildings of the temple. But he answered 2
and said unto them, See ye not all these things? verily
I say unto you, There shall not be left here one stone
upon another, that shall not be thrown down.

And as he sat on the mount of Olives, the disciples 3
came unto him privately, saying, Tell us, when shall
these things be? and what *shall be* the sign of thy
coming, and of the end of the world? And Jesus 4
answered and said unto them, Take heed that no man
lead you astray. For many shall come in my name, 5
saying, I am the Christ; and shall lead many astray.
And ye shall hear of wars and rumours of wars: see 6
that ye be not troubled: for *these things* must needs
come to pass; but the end is not yet. For nation shall 7
rise against nation, and kingdom against kingdom: and
there shall be famines and earthquakes in divers places.
But all these things are the beginning of travail. Then 8,9

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xxiv. 1–2. *The destruction of the Temple predicted* (Mark xiii. 1 f., Luke xxi. 5 f.).

2. The Temple was actually destroyed by fire.

xxiv. 3–36. *Discourse on the last things* (Mark xiii. 3–32, Luke xxi. 7–33).

3. privately. Secret revelation to the few initiated is a standing feature of Jewish apocalyptic.

coming or 'Parousia'—a term frequently used in the Epistles (but only in this discourse in the Synoptists) of Christ's advent.

4–8. Cf. Mark xiii. 5–8. False claimants to Messiahship are referred to frequently by Josephus in connexion with the Jewish war (A.D. 66–70).

7. That universal war would herald the end is a common feature in such eschatological descriptions; cf. 4 Ezra xiii. 29–31.

8. The time of trouble and convulsion that is to precede the Messianic age is described in Rabbinic by the phrase 'the birth-pangs of the Messiah' (T.B. *Sanh.* 98 *b*, &c.).

9–14. Persecution, false prophets, and apostasy foretold. Most of Mark xiii. 9–13 (which may originally have stood in Q) has been used by Matthew in x. 17–22; so here a summary is given in verse 9. Verses 10–12 are peculiar to Matthew (= Q^M).

shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my
10 name's sake. [Q^M] And then shall many stumble, and shall deliver up one another, and shall hate one another.
11 And many false prophets shall arise, and shall lead many
12 astray. And because iniquity shall be multiplied, the
13 love of the many shall wax cold. [M] But he that
14 endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

15 When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in

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9. ye shall be hated of all the nations. 'Of all the nations' is an additional touch (it is absent in x. 22 and in Mark) and implies later development and expansion of Christianity.

10. Apostasy of Christians here takes the place of family-divisions in x. 21.

11. false prophets, i. e. false Christian teachers; cf. vii. 15; 1 John iv. 1; *Didache*, vi, xi. 8.

12. Cf. Rev. iii. 15 f.; 4 Ezra v. 2 ('iniquity shall be increased'), 10 f. The increase of iniquity is one of the signs of the approaching end. The term 'love' (Gk. *agapē*) occurs only here and in Luke xi. 42 in the Synoptic Gospels.

13. Cf. x. 22; Mark xiii. 33; Luke (xxi. 19) has 'In your patience (enduring) ye shall win your souls'.

14. this gospel of the kingdom. By 'this Gospel of the Kingdom' is meant, apparently, the good news, announced in this discourse, that the advent of the glorious Kingdom is imminent. Mark has 'and the gospel must first be preached unto all the nations', i. e. all the nations embraced within the Roman Empire (= the civilized world). Mission preaching within this area might be compassed on a large scale within a few years in the hope of a generation which was familiar with the work of St. Paul.

15–22. *The climax of the 'birth-pangs'*; cf. Mark xiii. 14–20.

15. the abomination of desolation, an allusion to Daniel as is explicitly stated. The expression in Daniel (xi. 31, xii. 11.; cf. ix. 27) means 'an abominable thing that layeth waste' (Heb. *Shikkuṣ m'shōmēm* which may be a cacophany on *baal shāmāyim* = Zeus Olympios) and probably (in Daniel) refers to the heathen

the holy place (let him that readeth understand), then let 16
them that are in Judæa flee unto the mountains: let him 17
that is on the housetop not go down to take out the
things that are in his house: and let him that is in the 18
field not return back to take his cloke. But woe unto 19
them that are with child and to them that give suck in
those days! And pray ye that your flight be not in the 20
winter, neither on a sabbath: for then shall be great 21
tribulation, such as hath not been from the beginning of

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altar with an image of Zeus Olympios which was set up on the altar in the Temple by Antiochus Epiphanes (cf. 1 Macc. i. 54, 59, vi. 7; 2 Macc. vi. 1–5). The prophecy was re-interpreted (in the apocalyptic manner) and applied to a later time. Some scholars think that an allusion is made to some act of desecration by the Romans (e. g. the erection of the statue of Titus on the site of the ruined Temple), or to some other act of desecration. Perhaps, however, the expression was understood to refer to the figure of Anti-Christ (cf. 2 Thess. ii. 4) whose advent is heralded by a revolt from God. Luke (xxi. 20) interprets the expression to mean 'when ye see Jerusalem compassed with armies'.

16. The hill-country in Judæa afforded many caves and hiding-places; cf. 1 Macc. ii. 28. Matthew means: 'let those persecuted by Anti-Christ flee to those places of refuge'. Pella, to which place the Christians fled before the end of the siege, was not in the mountains.

17–18. Perhaps these verses (= Mark xiii. 15–16) have been inserted from another context into the original apocalypse. In their original context (cf. Luke xvii. 31) they probably meant 'neither the leisured man on the roof, nor the field labourer must attempt to save their property; they must be ready to meet the Son of Man bereft of everything' (M°Neile).

19. This verse continues verse 16. 'Alas for those unable to flee!' Cf. Apoc. Baruch x. 13–16 (referring to the siege of Jerusalem).

20. Wintry weather would add a last horror to the other horrors of flight. Note the addition (peculiar to Matthew).

on a Sabbath—a Jewish touch. Flight for any distance on such a day would be against the Law. The Sabbath was still observed by Jewish-Christians when Matthew wrote.

21. Cf. Dan. xii. 1, 1 Macc. ix. 27. Matthew is referring to the days of Anti-Christ.

22 the world until now, no, nor ever shall be. And except
those days had been shortened, no flesh would have
been saved: but for the elect's sake those days shall be
23 shortened. Then if any man shall say unto you, Lo,
24 here is the Christ, or, Here; believe *it* not. For there
shall arise false Christs, and false prophets, and shall
shew great signs and wonders; so as to lead astray,
25 if possible, even the elect. Behold, I have told you
26 beforehand. [Q[M]] If therefore they shall say unto you,
Behold, he is in the wilderness; go not forth: Behold,
27 he is in the inner chambers; believe *it* not. For as the
lightning cometh forth from the east, and is seen even
unto the west; so shall be the coming of the Son of
28 man. Wheresoever the carcase is, there will the eagles
be gathered together.

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22. days . . . shortened. The limitation of the period of Anti-Christ's sway is probably referred to, rather than the shortening of the days to a duration of less than twenty-four hours.

for the elect's sake. The presence of the (Christian) 'elect' who are to meet the Messiah will save many others from destruction; cf. Gen. xviii. 32.

23–25. *False Messiahs and false prophets* (Mark xiii. 21–23).

24. False Christs (cf. verse 5) and false prophets (cf. verse 11) are not to be confounded. For 'signs and wonders' in this connexion cf. Deut. xiii. 1 f.

26–28. *The suddenness of the Parousia* (Luke xvii. 23 f., 37). This passage has been added by Matthew from Q (in another context).

26. ? a doublet of verse 23. 'In the wilderness' . . . 'in the lower chambers'—note the antithesis: i. e. either publicly proclaimed or secretly revealed.

27. The sudden revelation of the Heavenly Messiah. The revelation will be manifest in every quarter of the world ('east and west'). Cf. Apoc. Baruch liii. esp. 9 ('now that lightning shone exceedingly. so as to illuminate the whole earth').

28. A proverbial saying—perhaps a current proverb at the time. Here it expresses inevitableness. (The carcase is not to be allegorized as = 'the spiritually dead' around whom the angels of destruction will collect, nor the eagles as an allusion to the Roman Eagles.)

[M] But immediately, after the tribulation of those 29
days, the sun shall be darkened, and the moon shall not
give her light, and the stars shall fall from heaven, and
the powers of the heavens shall be shaken: and then 30
shall appear the sign of the Son of man in heaven: and
then shall all the tribes of the earth mourn, and they
shall see the Son of man coming on the clouds of heaven
with power and great glory. And he shall send forth his 31
angels with a great sound of a trumpet, and they shall
gather together his elect from the four winds, from one
end of heaven to the other.

29–31. *The moment of the Parousia* (Mark xiii. 24–27, Luke xxi. 25–28).

29. But immediately, &c.: i. e. immediately after the tribulation referred to in verses 15–16, 19–22, of which this verse is the sequel. The climax of the 'birth-pangs' is followed immediately by the end.

the sun shall be darkened, &c. Commotion among the heavenly bodies is a standing feature of Jewish eschatological descriptions of the End; cf. Isa. xiii. 10, xxiv. 21, 23, xxxiv. 4; Ezek. xxxii. 7 f.; Joel ii. 30 f.; 4 Ezra v. 4; Rev. vi. 12 f. 'The powers (= the host) of heaven (cf. Isa. xxxiv. 4) include all the heavenly bodies.

30. the sign of the Son of man supposed by many patristic interpreters to be the Cross, is connected with the Person of the Heavenly Messiah. It may be an allusion to the 'ensign' of Isa. xi. 12, &c. Set up (in the sky) as a rallying point of the elect, it may have been conceived as a shining light surrounding the Son of Man and visible to all.

then shall all the tribes of the earth mourn. Cf. Zech. xii. 10 ff. The 'tribes' are no longer those alone of Israel, but of the whole earth. For the quotation (which differs from LXX and Hebrew) cf. Rev. i. 7 (John xix. 37), all probably drawn from the *Testimonia*.

and they shall see the Son of man coming, &c. From Dan. vii. 13 f. 'With power and great glory', i.e. with a great host (of angels) and with glory.

31. In xiii. 41 f. the angels are sent out to destroy the bad, here to collect the good. The 'great trumpet' is a well-known eschatological feature. It is sounded to gather in the elect; cf. Isa. xxvii. 13; Zech. ix. 14; 4 Ezra vi. 25; 1 Thess. iv. 16; 1 Cor. xv. 52.

32 Now from the fig tree learn her parable: when her
branch is now become tender, and putteth forth its
33 leaves, ye know that the summer is nigh; even so ye
also, when ye see all these things, know ye that he is
34 nigh, *even* at the doors. Verily I say unto you, This
generation shall not pass away, till all these things be
35 accomplished. Heaven and earth shall pass away, but
36 my words shall not pass away. But of that day and
hour knoweth no one, not even the angels of heaven,
37 neither the Son, but the Father only. [Q[M]] And as
were the days of Noah, so shall be the coming of the

32–33. *Parable of the fig-tree* (Mark xiii. 28 f., Luke xxi. 29 ff.). A genuine saying of Jesus, but not in its original context.

32. the fig tree. Perhaps some fig-tree near by served to suggest the illustration. Any tree would have served.

33. at the doors. Perhaps the Son of Man is thought of; cf. Rev. iii. 20.

34–36. *The nearness of the End* (Mark xiii. 30–32; Luke xxi. 32 f.).

34. This generation shall not pass. Men then living—not 'the human race' or 'Jewish people'—should 'see all these things'. The Parousia was to be expected forthwith; cf. x. 23, xvi. 28.

36. An undoubtedly genuine utterance of Jesus. The limitation of knowledge on the part of Christ, under the conditions of his human life, is here explicitly stated on the authority of Jesus himself. For a discussion of the problem involved cf. Gore, Bampton Lectures, 162 ff., 267; *Dissertations*, 111 ff.; Sanday, *Christologies*, 71–78.

of that day and hour: i.e. the exact day and hour. Jesus was convinced that the End was imminent. This is more natural than the explanation 'what it will be like—the terror and glory of it' (M[c]Neile).

xxiv. 37–xxv. 46. *Epilogue to the eschatological Discourse* (Mark's epilogue is in Mark xiii. 33–37; Luke's in Luke xxiii. 34–36). The material in this long section of Matthew is largely drawn from Q.

37–39. *A warning from the analogy of the Flood* (Luke xvii. 26 f.). Luke adds the example of Sodom (Luke xvii. 28 f.).

37. The point illustrated is men's unpreparedness. Apparently the Parousia is here conceived as coming without warning—without previous signs.

Son of man. For as in those days which were before 38
the flood they were eating and drinking, marrying and
giving in marriage, until the day that Noah entered into
the ark, and they knew not until the flood came, and 39
took them all away; so shall be the coming of the Son
of man. Then shall two men be in the field; one is 40
taken, and one is left: two women *shall be* grinding at 41
the mill; one is taken, and one is left. Watch therefore: 42
for ye know not on what day your Lord cometh. But 43
know this, that if the master of the house had known in
what watch the thief was coming, he would have watched,
and would not have suffered his house to be broken
through. Therefore be ye also ready: for in an hour 44
that ye think not the Son of man cometh. Who then is 45
the faithful and wise servant, whom his lord hath set over
his household, to give them their food in due season?

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38. The behaviour of men when the Parousia comes will be similar to that prevailing in the days before the Deluge.

39. In apocalyptic literature the Flood is a frequent type of the destruction of the world; cf. Book of Enoch x. 2, liv. 7 ff., lxv., lxxxiii. f., cvi. f.

40-41. *Two illustrations* (Luke xvii. 34 f.).

41. Grinding was a slave-girl's work; cf. Exod. xi. 5.

42-44. *The householder and the thief* (Luke xii. 39 f.; cf. Mark xiii. 33–37). There is a certain parallelism between Mark xiii. 33–37 and this section (the admonition to watch is followed in Mark by a parable of a householder). But there are considerable differences of substance. Doubtless Matthew's version is derived from Q.

43. watch. Cf. xiv. 25. The comparison with a thief breaking through the house probably originated with Jesus; cf. 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3, xvi. 15.

45-51. *Faithful and evil servants* (Luke xii. 42–46).

45. servant. Luke has 'steward'. If these verses were part of Jesus' discourse the good and bad 'stewards' would be the apostles and Jewish religious leaders respectively. Wellhausen suggests Church leaders who had begun to abuse their office. The words might easily have been so understood at a later time, but if spoken by Jesus, this cannot be their original meaning.

46 Blessed is that servant, whom his lord when he cometh
47 shall find so doing. Verily I say unto you, that he will
48 set him over all that he hath. But if that evil servant
49 shall say in his heart, My lord tarrieth; and shall begin
to beat his fellow-servants, and shall eat and drink with
50 the drunken; the lord of that servant shall come in a day
when he expecteth not, and in an hour when he knoweth
51 not, and shall cut him asunder, and appoint his portion
with the hypocrites: there shall be the weeping and
gnashing of teeth.

25 Then shall the kingdom of heaven be likened unto

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47. Faithfulness leads on to higher responsibilities (i. e., in this connexion, in the age to come).

49. He tyrannizes over those who oppose him, and carouses with those who support him.

51. This savage form of punishment ('shall cut him asunder') was sometimes actually carried out in ancient times; cf. Heb. xi. 37; Herod. ii. 139, 2, &c. But the exact meaning of the word rendered 'cut asunder', as used in the present passage, is not quite certain.

xxv. 1–13. *The parable of the Ten Virgins* (Matthew only). The central thought in this parable is, 'Be ready'. The unready will be too late when the critical moment arrives. The parable depicts a wedding procession; but there is a noteworthy silence (but note various reading) about the bride (often in N.T. a symbol of the Church). Some scholars think the parable is later than Jesus, and arose at a time when belief in the immediacy of the Parousia was no longer strongly held. But the kernel, in any case, probably goes back to the Lord. Cf. Luke xii. 35 ff.

1. to meet the bridegroom. Some MS. authority exists for adding **and the bride.** But in any case the house from which the young girls went forth would have been that of the bride's parents, the young bride being later escorted from her father's house to the house of her future husband. Sometimes (as apparently here) the bridegroom himself came to escort the bride to his house. We may suppose that the arrival of the bridegroom on this mission is being awaited by the young girls (relatives of the bride) with torches or lanterns; or (with the reading 'and the bride') that they are awaiting the journey of the bride (and bridegroom) from the house of the bride's parents to their future home. See *VB.* 211 f.

ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, 2
and five were wise. For the foolish, when they took 3
their lamps, took no oil with them: but the wise took 4
oil in their vessels with their lamps. Now while the 5
bridegroom tarried, they all slumbered and slept. But 6
at midnight there is a cry, Behold, the bridegroom!
Come ye forth to meet him. Then all those virgins 7
arose, and trimmed their lamps. And the foolish said 8
unto the wise, Give us of your oil; for our lamps are
going out. But the wise answered, saying, Peradventure 9
there will not be enough for us and you: go ye rather
to them that sell, and buy for yourselves. And while 10
they went away to buy, the bridegroom came; and they
that were ready went in with him to the marriage feast:
and the door was shut. Afterward come also the other 11
virgins, saying, Lord, Lord, open to us. But he answered 12
and said, Verily I say unto you, I know you not. Watch 13
therefore, for ye know not the day nor the hour.

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3. They had oil in their lanterns, but no extra oil.

5. If this was part of the original parable it may be regarded as simply a scenic detail; but it would naturally be regarded by later readers as suggesting delay of the Parousia.

6. Cf. Exod. xii. 29f. The cry comes with startling suddenness.

8. The oil, no doubt, represents everything necessary for preparedness.

11–12. These verses certainly have the appearance of being a later addition. The speaker is God acting as judge; cf. vii. 21 ff.

13. ye know not the day nor the hour: cf. xxiv. 36, 42, 44, 50.

xxv. 14–30. *Parable of the Talents* (cf. Luke xix. 11–27 [the parable of the Pounds] and Mark xiii. 34–37). In its present position the parable is clearly intended by the evangelist to teach that though the Parousia be long delayed it will surely come, and those who wish to share its blessings must spend the time of waiting wisely. Gifts unused are lost. Whether this, however, was the original significance of the parable is uncertain. Loisy thinks it has no reference to the Parousia and judgement, but

14 For *it is* as *when* a man, going into another country,
called his own servants, and delivered unto them his
15 goods. And unto one he gave five talents, to another
two, to another one; to each according to his several
16 ability; and he went on his journey. Straightway he
that received the five talents went and traded with them,
17 and made other five talents. In like manner he also
18 that *received* the two gained other two. But he that
received the one went away and digged in the earth, and
19 hid his lord's money. Now after a long time the lord of
those servants cometh, and maketh a reckoning with
20 them. And he that received the five talents came and
brought other five talents, saying, Lord, thou deliveredst
unto me five talents: lo, I have gained other five talents.
21 His lord said unto him, Well done, good and faithful
servant: thou hast been faithful over a few things, I will
set thee over many things: enter thou into the joy of
22 thy lord. And he also that *received* the two talents came
and said, Lord, thou deliveredst unto me two talents:
23 lo, I have gained other two talents. His lord said unto
him, Well done, good and faithful servant; thou hast
been faithful over a few things, I will set thee over many

---

was intended to refer to the rewards which will be given in the Kingdom, and which will be proportionate to merit. It has also been suggested that the subject of the parable is God and that the servants were Jews (not Christians). During God's absence from the world, the faithful servant is he who uses his gifts wisely and diligently. For a Rabbinic parallel cf. Abrahams, *Studies*, 101 f.

15. The three servants referred to are selected instances out of a larger number, who would form the staff of a rich household. A talent = 6000 denarii (about £240). In Luke each servant is given a mina (= £4). On one interpretation the large sums mentioned symbolize the great privileges accorded by God to the Jews.

to each, &c. Individuals share the gifts unequally. This is a divine ordinance.

18. Treasure was often hidden in the earth; cf. xiii. 44.

things: enter thou into the joy of thy lord. And he 24
also that had received the one talent came and said,
Lord, I knew thee that thou art a hard man, reaping
where thou didst not sow, and gathering where thou
didst not scatter: and I was afraid, and went away and 25
hid thy talent in the earth: lo, thou hast thine own.
But his lord answered and said unto him, Thou wicked 26
and slothful servant, thou knewest that I reap where
I sowed not, and gather where I did not scatter; thou 27
oughtest therefore to have put my money to the bankers,
and at my coming I should have received back mine
own with interest. Take ye away therefore the talent 28
from him, and give it unto him that hath the ten talents.
For unto every one that hath shall be given, and he 29
shall have abundance: but from him that hath not, even
that which he hath shall be taken away. And cast ye 30
out the unprofitable servant into the outer darkness:
there shall be the weeping and gnashing of teeth.

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24. reaping where thou didst not sow, &c. 'He sums up the master's character as that of a hard money-making Jew; and it is not a mere insult; the master seems to accept the character' (McNeile).

25. He feared the possibility of losing all, but had avoided that.

26. slothful. His inaction amounted to sheer laziness.

27. If too lazy to trade, he might, at least, have deposited the money with the bankers and have secured a little interest.

29. cf. xiii. 12; Mark iv. 25.

30. The speaker is the divine Judge. The verse is probably an addition by Matthew (it has no counterpart in Luke); cf. viii. 12, xxii. 13.

xxv. 31–46. *The sheep and the goats* (Matthew only). This is not strictly a parable, but a picture of the Judgement, which forms a magnificent climax to the last of the five great discourses which make up the Logia embedded in Matthew. It is marked to an extraordinary degree by the characteristic features of Hebrew poetical composition (see Introduction, pp. 57 ff.). The idea of

31 But when the Son of man shall come in his glory, and
all the angels with him, then shall he sit on the throne
32 of his glory: and before him shall be gathered all the
nations: and he shall separate them one from another,
as the shepherd separateth the sheep from the goats:
33 and he shall set the sheep on his right hand, but the
34 goats on the left. Then shall the King say unto them
on his right hand, Come, ye blessed of my Father,
inherit the kingdom prepared for you from the foundation
35 of the world: for I was an hungred, and ye gave me meat:

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the Heavenly Son of Man as Judge is already expressed in the Book of Enoch (cf. e.g. lxiii. 10), and may have formed the background of the present passage (see Burkitt, *Jewish and Christian Apocalypses*, 23–25). On various grounds its genuineness has been challenged. But there is no solid ground for doubting that it rests upon an authentic utterance of Jesus, though it may owe something of its present form to later editing.

31. when the Son of man shall come in his glory. Notice Jesus uses the 3rd person. He now appears in his glory (cf. xvi. 27), attended by angels (cf. xiii. 41, xvi. 27, xxiv. 31).

32. before him shall be gathered all the nations. The belief is implied that all men will be raised for the Judgement; cf. Dan. xii. 2; Book of Enoch li. 1; 4 Ezra vii. 32: **all the nations** is a comprehensive expression, embracing the whole human race—all the individuals who compose it—and includes those placed on the right hand as well as the left.

he shall separate. Cf. xiii. 49 which speaks of the separation of good and bad fish. Notice the vivid and dramatic way in which the separation is described. It is effected as easily and surely as in the case of the flock. Sheep in Palestine may have been usually white, and goats black (cf. Cant. iv. 1, vi. 5).

33. Right and left were the places of honour, and the reverse according to ancient ideas. This idea plays an important part in some of the early Gnostic literature (for an early example see *The Apocalypse of Abraham*).

34. the King—the royal aspect of the Messiah in his glory is strongly emphasized. For **the kingdom prepared**, &c. cf. xx. 23. It is a common apocalyptic idea, which strongly emphasizes the conception of predestination.

35 ff. The idea expressed in these verses, while it reflects the best Jewish thought, had never, perhaps, been so strongly

I was thirsty, and ye gave me drink: I was a stranger,
and ye took me in; naked, and ye clothed me: I was 36
sick, and ye visited me: I was in prison, and ye came
unto me. Then shall the righteous answer him, saying, 37
Lord, when saw we thee an hungred, and fed thee? or
athirst, and gave thee drink? And when saw we thee 38
a stranger, and took thee in? or naked, and clothed
thee? And when saw we thee sick, or in prison, and 39
came unto thee? And the King shall answer and say 40
unto them, Verily I say unto you, Inasmuch as ye did
it unto one of these my brethren, *even* these least, ye
did it unto me. Then shall he say also unto them on 41
the left hand, Depart from me, ye cursed, into the
eternal fire which is prepared for the devil and his

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insisted upon, or more magnificently set forth. All that is noblest in Christian civilization—the care for the sick and unhappy, the sympathy with the unfortunate—has responded to the inspiration of these verses, which make these qualities decisive in the Day of Judgement, when the Son of Man exercises his supreme functions. The best Rabbinical thought put 'the bestowal of kindnesses' on a higher level than the exercise of pious acts enjoined in the Law. For injunctions to kindness cf. Isa. lviii. 7 (hungry, homeless, naked), and for visiting the sick (a pious duty much esteemed by Rabbinical Judaism) cf. Ecclus. vii. 35); cf. also Job xxii. 7, Prov. xxv. 21, Ezek. xviii. 7, Tobit iv. 16.

37 ff. the righteous are shown to be such by being placed on the King's right hand. Their actions, it is to be noticed, are prompted by motives of the widest humanity.

40. The unique aspect of the Heavenly Son of Man here revealed is that he combines with his attributes of glory the character of the human Jesus, as a being of tender love and sympathy with humanity in its weakness; cf. x. 40, 42, xviii. 5. It is this unique combination of the aspects of suffering (sympathy with suffering) and glory which lends its significance to Jesus' conception of the Heavenly Messiah (cf. Isa. liii).

41. The fire has already been prepared, but they only meet their doom after the Judgement. The language and ideas are Jewish. For 'the devil and his angels' cf. Rev. xii. 7–9.

42 angels: for I was an hungred, and ye gave me no
43 meat: I was thirsty, and ye gave me no drink: I was
a stranger, and ye took me not in; naked, and ye
clothed me not; sick, and in prison, and ye visited me
44 not. Then shall they also answer, saying, Lord, when
saw we thee an hungred, or athirst, or a stranger, or
naked, or sick, or in prison, and did not minister unto
45 thee? Then shall he answer them, saying, Verily I say
unto you, Inasmuch as ye did it not unto one of these
46 least, ye did it not unto me. And these shall go away
into eternal punishment: but the righteous into eternal
life.

26 [E] And it came to pass, when Jesus had finished all
2 these words, he said unto his disciples, [M] Ye know that
after two days the passover cometh, and the Son of man
3 is delivered up to be crucified. [E] Then were gathered
together the chief priests, and the elders of the people,
unto the court of the high priest, who was called Caiaphas;

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xxvi–xxvii. *The last days of the earthly life.* These two chapters, forming Matthew's Passion narrative, closely follow, on the whole, the Markan account, though some matter is added from other sources (Palestinian traditions).

xxvi. 1–5. *The decision of the high priests* (Mark xiv. 1–2, Luke xxii. 1–2).

1. This verse is editorial; cf. vii. 28.

2. after two days the passover cometh. Matthew alone introduces the note of time at this point; 'after two days' = the third day (cf. Hos. vi. 2), which makes the day referred to in this verse, the Wednesday in Holy Week. 'Passover' is Tyndale's word for the Hebrew *pesach* (Aramaic and Greek *pascha*); the word is applied both to the feast and the lamb that was offered and eaten at the paschal meal.

and the Son of man is delivered, &c. Cf. xxii. 17 ff.

3. An informal meeting of the leading elements in the Sanhedrin is here described. Joseph Caiaphas was High Priest *c.* A.D. 18–36. This verse is peculiar to Matthew. The movement to arrest Jesus was initiated, it will be noticed, by the Sadducean priests ('the chief priests').

[M] and they took counsel together that they might 4
take Jesus by subtilty, and kill him. But they said, 5
Not during the feast, lest a tumult arise among the
people.

Now when Jesus was in Bethany, in the house of 6
Simon the leper, there came unto him a woman having 7
an alabaster cruse of exceeding precious ointment, and
she poured it upon his head, as he sat at meat. But 8
when the disciples saw it, they had indignation, saying,
To what purpose is this waste? For this *ointment* might 9
have been sold for much, and given to the poor. But 10
Jesus perceiving it said unto them, Why trouble ye
the woman? for she hath wrought a good work upon
me. For ye have the poor always with you; but me 11

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xxvi. 6-13. *The anointing at Bethany* (Mark xiv. 3-9, John xii. 1-8). No time-determination is given for this incident in Matthew or Mark; John (xii. 1) gives the time as six days before the Passover (i. e. the day before the entry), which is doubtless correct.

6. the house of Simon the leper. John, who does not mention Simon, relates the incident in connexion with the family consisting of Martha, Mary, and Lazarus. The house may have been Martha's, and Simon the husband of the latter (perhaps now dead).

7. an alabaster cruse. Alabaster phials were used for this purpose. According to Pliny a pound of the highest quality nard cost 400 denarii; according to John (xii. 5) this ointment might have been sold for 300 denarii (for the value of a denarius cf. xx. 2).

8. the disciples. John mentions only Judas; Mark 'some' of the disciples.

9. Almsgiving by the pilgrims at such a feast would be a pious duty, and there were many poor in and about Jerusalem (beggars).

10. Pious devotion to the person of the Lord was a good work. According to the Fourth Gospel it was Mary who performed the anointing.

11. ye have the poor always with you. Cf. Deut. xv. 11.

me ye have not always: i. e. under the conditions of the human life on earth; cf. ix. 15; John xvii. 11. Another truth is expressed in Matt. xviii. 20, xxviii. 20.

12 ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for burial.
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.
14 Then one of the twelve, who was called Judas Iscariot,
15 went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they
16 weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them.*
17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make

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13. It has been doubted whether these words can have been spoken by Jesus. The whole incident may be compared with Luke vii. 36–50. But the divergences are so marked and fundamental that the two can hardly be identified, though in details the two narratives may have undergone slight assimilation.

xxvi. 14–16. *The treachery of Judas* (Mark xiv. 10–11; Luke xxii. 3–6).

14. This incident perhaps occurred on the day indicated in verse 2, i. e. on the Wednesday.

15. And they weighed unto him thirty pieces of silver. Cf. Zech. xi. 12. Matthew alone relates that the payment was actually made (though it is assumed in Acts i. 18). The thirty pieces were shekels (= staters) = 120 denarii (about £4. 16*s.* 0*d.*).

xxvi. 17–20. *The preparation for the Passover meal* (Mark xiv. 12–17, Luke xxii. 7–14).

17. Now on the first day of unleavened bread. This would strictly begin after 6 p.m. on Nisan 14. In the afternoon of that day the Passover lambs were offered in the Temple; and the Passover-meal was eaten after sunset when the new day (Nisan 15) would begin. It is no doubt possible to argue that 'the first day of unleavened bread' might loosely be applied to the Passover Day itself (i. e. a whole day before Nisan 15). Matthew, however, by omitting Mark's addition 'when they sacrificed the Passover' evidently intends to make clear that the Last Supper coincided with the Jewish Passover-meal which was eaten after 6 p.m. on Nisan 14 (= beginning of Nisan 15); thus according to this view the

ready for thee to eat the passover? And he said, Go 18
into the city to such a man, and say unto him, The
Master saith, My time is at hand; I keep the passover
at thy house with my disciples. And the disciples did 19
as Jesus appointed them; and they made ready the
passover. Now when even was come, he was sitting 20
at meat with the twelve disciples; and as they were 21
eating, he said, Verily I say unto you, that one of you
shall betray me. And they were exceeding sorrowful, 22
and began to say unto him every one, Is it I, Lord?
And he answered and said, He that dipped his hand 23

Crucifixion took place on the afternoon of the next day (=still Nisan 15). But there is good reason to believe that this dating is wrong (it probably arose under the influence of the symbolism of the Passion, Christ being regarded as the true paschal lamb). No doubt the Fourth Gospel gives the true sequence of events. According to this the Crucifixion took place on the afternoon of Nisan 14 (when the paschal lambs were being slaughtered in the Temple) and the Jewish Passover-meal followed the same evening. Consequently the Last Supper, which took place on the evening of the previous day (Thursday) cannot have been a Passover-meal (as celebrated by the Jews). No lamb would have been available the day before. See further Box in *JThS*, iii. 357 ff. ('The Jewish antecedents of the Eucharist') and Allen, *Commentary, ad. loc.*

18. 'The Lord had friends in the city and had laid his plans' (McNeile). The friend to whom the message was sent was doubtless an adherent, who would accept it as a command; cf. xxi. 2 f.

19. and they made ready the passover: i. e. prepared the room for a meal, which would presumably be a Passover-meal. But this could only be such strictly if the lamb were provided (after being sacrificed in the Temple by all the participants present); and this was only possible on the following day. There is no hint of a lamb in any of the Synoptic accounts.

21–25. *Prediction of the betrayal* (Mark xiv. 18–21, Luke xxii. 21–23, John xiii. 21–30). Luke places this after the institution of the Eucharist.

21. and as they were eating, &c. This suggests an ordinary meal, not the ceremonial meal of the Passover-feast.

23. He that dipped his hand, &c. 'He that hath dipped', i. e.

24 with me in the dish, the same shall betray me. The
Son of man goeth, even as it is written of him: but
woe unto that man through whom the Son of man is
betrayed! good were it for that man if he had not been
25 born. [E] And Judas, which betrayed him, answered
and said, Is it I, Rabbi? He saith unto him, Thou hast
26 said. [M] And as they were eating, Jesus took bread,
and blessed, and brake it; and he gave to the disciples,
27 and said, Take, eat; this is my body. And he took a
cup, and gave thanks, and gave to them, saying, Drink
28 ye all of it; for this is my blood of the covenant, which
29 is shed for many unto remission of sins. But I say unto

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one who has shared the meal with him; no particular one is specified, all had 'dipped' into the 'bowl' (not 'dish'). For the thought cf. Ps. xli. 10.

24. the Son of man goeth, i. e. goeth his way.

as it is written in such passages as Ps. xxii, Isa. liii. The course of events is inevitable, and had been divinely determined.

25. This verse is peculiar to Matthew.

Thou hast said. Not I (an affirmative is implied, but only conceded); cf. verse 64 and xxvii. 11.

26–29. *The institution of the Eucharist* (Mark xiv. 22–25, Luke xxii. 15–20; cf. 1 Cor. xi. 23–25).

26. blessed, *sc.* blessed God—Jesus, as a pious Jew, was accustomed to bless God over the bread (and wine).

and brake it. The broken bread is a symbolical reference to the Passion; 'this [broken bread] is My Body'.

he took a cup, &c. The distribution of a common cup is not a feature of the Passover (where each man has his own cup). It may have been suggested by the weekly ceremony of the *Kiddush* in which a common cup was employed.

28. Cf. Exod. xxiv. 4–8. Jesus inaugurates a new covenant for the new Israel which is the counterpart of the old covenant at Sinai.

which is shed for many. The language is sacrificial.

unto remission of sins. Added by Matthew, who avoids the expression in connexion with John's baptism (iii. 2); cf. Isa. liii. 12.

29. The present is a foretaste of the consummated communion which will be realized in the Messianic banquet (cf. viii. 11),

you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out unto 30
the mount of Olives.

Then saith Jesus unto them, All ye shall be offended 31
in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you 32
into Galilee. But Peter answered and said unto him, 33
If all shall be offended in thee, I will never be offended. Jesus said unto him, Verily I say unto thee, that this 34
night, before the cock crow, thou shalt deny me thrice. Peter saith unto him, Even if I must die with thee, 35
yet will I not deny thee. Likewise also said all the disciples.

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which means the coming Kingdom for the inauguration of which the Lord's death is necessary. 'Fruit of the vine' (= wine) was the phrase used in the blessing over the cup. For the 'new covenant' cf. Jer. xxxi. 31–34 (Heb. viii. 6–13, ix. 15).

30–35. *The desertion by the disciples predicted* (Mark xiv. 26–31, Luke xxii. 31–34, 39; cf. John xiii. 37 f.).

30. when they had sung a hymn. Not necessarily the Hallel (as at the Passover) but a psalm, probably one of those familiar from Temple use.

31. it is written. Cf. Zech. xiii. 7 (perhaps cited from the *Testimonia*).

32. Mark has this verse, but its genuineness has been doubted. It is true the Resurrection had been predicted more than once (xvi. 21, xvii. 9, 23), but this verse seems to suggest a return after death to the old relations with the disciples. 'When appearances took place in Galilee, the inference was drawn that He predicted the fact' (McNeile). The verse, which breaks the connexion between 31 and 33 may not be in its original position.

34. Cock-crowing marked the third Roman watch = 12–3 a.m. The denial would take place before dawn. 'Deny' = disown, either by word or deed.

36–46. *Gethsemane* (Mark xiv. 34–42, Luke xxii. 39–46; cf. John xviii. 1 f.).

36 Then cometh Jesus with them unto a place called
Gethsemane, and saith unto his disciples, Sit ye here,
37 while I go yonder and pray. And he took with him
Peter and the two sons of Zebedee, and began to be
38 sorrowful and sore troubled. Then saith he unto them,
My soul is exceeding sorrowful, even unto death: abide
39 ye here, and watch with me. And he went forward
a little, and fell on his face, and prayed, saying, O my
Father, if it be possible, let this cup pass away from me:
40 nevertheless, not as I will, but as thou wilt. And he
cometh unto the disciples, and findeth them sleeping,
and saith unto Peter, What, could ye not watch with
41 me one hour? Watch and pray, that ye enter not into
temptation: the spirit indeed is willing, but the flesh is
42 weak. Again a second time he went away, and prayed,
saying, O my Father, if this cannot pass away, except
43 I drink it, thy will be done. And he came again and
44 found them sleeping, for their eyes were heavy. And
he left them again, and went away, and prayed a third
45 time, saying again the same words. Then cometh he
to the disciples, and saith unto them, Sleep on now,

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36. Gethsemane = 'olive-press'; probably the place was a well-known olive-orchard.

37. The chosen three; cf. xvii. 1. Peter, who is so prominent in this Gospel, is alone mentioned by name.

38. My soul is exceeding sorrowful. Cf. Ps. xlii. 6, 11.

39. if it be possible. 'If thy plans render it possible' (McNeile). Jesus' fear of death was intensely human.

40. After the first struggle is over Jesus returns to the disciples. His human craving for companionship is vividly brought out.

41. If the disciples yielded to sleep and neglected to pray at this crisis, how could they expect to escape the fiery trial that immediately awaited them!

45. Sleep on now, &c. The words are probably ironical, though they might be taken as a question ('What! are you sleeping and resting!').

and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he is at hand that 46
betrayeth me.

And while he yet spake, lo, Judas, one of the twelve, 47
came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, 48
Whomsoever I shall kiss, that is he: take him. And 49
straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. And Jesus said unto him, Friend, *do* 50
that for which thou art come. Then they came and laid hands on Jesus, and took him. And behold, one 51
of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. [E?] Then saith Jesus unto 52
him, Put up again thy sword into its place: for all

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behold, the hour is at hand, &c. The predestined and predicted moment has now arrived (cf. xvii. 22, xxii. 18 f.).

46. In the light of the paschal moon Jesus (but not the prostrate disciples) could see the betrayer approaching.

47–56. *The arrest* (Mark xiv. 43–58; Luke xxii. 47–53; John xviii. 3–11).

47. The multitude seems to have consisted of a hired rabble.

48. a sign. Evidently necessary because Jesus was unknown to the rabble. They would not consist of people who frequented the Temple courts and had listened to the new prophet.

I shall kiss. An ordinary salutation to a guest or a Rabbi.

51. In John the assailant is specified as the Apostle Peter. The man whose ear was severed (according to the Fourth Gospel named Malchus) was probably the leader of the rabble.

52–54. These verses are peculiar to Matthew, and may have been derived from a special source. Some scholars think the special source may have been some form of Q (see *Oxford Studies*, 332 ff.), but it is doubtful whether Q embraced a Passion narrative (*op. cit.* 78, 129).

52. The use of the sword is not congenial to the spirit of the Gospel; cf. John xviii. 36, Rev. xiii. 10.

they that take the sword shall perish with the sword.
53 Or thinkest thou that I cannot beseech my Father, and
he shall even now send me more than twelve legions
54 of angels? How then should the scriptures be fulfilled,
55 that thus it must be? [M?] In that hour said Jesus to the
multitudes, Are ye come out as against a robber with
swords and staves to seize me? I sat daily in the temple
56 teaching, and ye took me not. But all this is come to
pass, that the scriptures of the prophets might be fulfilled.
Then all the disciples left him, and fled.
57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and

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53. The genuineness of this utterance has been doubted. Could Jesus have spoken thus, knowing, as he did know, that the path of victory lay through humiliation and death? The words may well be due to later reflection.

'Legion' (cf. Mark v. 9)—a term borrowed from the Romans—connoted a large number.

54. 'How (if I fight or pray for angelic help) can the Scriptures (which have foretold a suffering Messiah) be fulfilled?' For the suffering Messiah cf. xx. 28.

55. The hired ruffians sent to arrest Jesus had not been among those who listened to his preaching in the Temple. The words are ironical.

56. that the scriptures of the prophets . . . fulfilled. Matthew's favourite formula (cf. i. 22). Mark has simply 'But that the scriptures might be fulfilled'—a unique instance in Mark of any reference by Jesus to the fulfilment of Scripture, and to be regarded as a genuine utterance of Jesus (not merely a comment by the evangelist). Matthew omits here Mark xiv. 51–52.

57–75. *The trial before the Sanhedrin; Peter's denial* (Mark xiv. 53–72, Luke xxii. 54–75, John xviii. 12–17). Matthew follows Mark in placing the trial in the night, which is improbable. Both Luke and John preserve a more trustworthy tradition (see notes on Luke xxii. 54 ff. in this series). Probably in the Markan account the informal questioning in the house of Annas (John xviii. 12 ff.) has been confused with the trial proper, which took place in the morning.

57. Mark never mentions Caiaphas by name. He speaks of the Sanhedrin (high priests, elders, and scribes) as assembling after Jesus' arrival.

the elders were gathered together. But Peter followed 58
him afar off, unto the court of the high priest, and
entered in, and sat with the officers, to see the end.
Now the chief priests and the whole council sought 59
false witness against Jesus, that they might put him
to death; and they found it not, though many false 60
witnesses came. But afterward came two, and said, 61
This man said, I am able to destroy the temple of
God, and to build it in three days. And the high 62
priest stood up, and said unto him, Answerest thou
nothing? what is it which these witness against thee?
But Jesus held his peace. And the high priest said 63
unto him, I adjure thee by the living God, that thou
tell us whether thou be the Christ, the Son of God

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58. Peter penetrated into the hall of the High Priest, and sat with 'the officers' (i. e. those attached to the High Priest's household, not the men who had arrested Jesus, and who remained outside in the courtyard).

59-66. According to the law, as codified by the Rabbinical teachers, criminal cases must be tried in the daytime, and finished in the daytime; cf. Mishnah, *Sanhedrin* iv. 1 (ed. Danby, S.P.C.K.). But it is doubtful whether these rules would have been observed by the Sadducean priesthood. In the Fourth Gospel the Jewish trial is omitted. Jesus is sent to Caiaphas, and by him to the Procurator. The leaders throughout are the Sadducean priesthood, not the Pharisees. The Jewish authorities could condemn, but not execute; cf. John xviii. 31, xix. 7.

60. No two witnesses agreed.

61. Two were at last found whose evidence had points of agreement.

I am able to destroy the temple, &c. Some authentic utterance of Jesus lies behind the perversions of the witnesses; cf. John ii. 19 and the discussion of the question by Dr. H. J. White in the *Expositor* (June 1919, pp. 415 ff.). Christians interpreted the words to refer to the risen body (after the Resurrection).

62. The High Priest invites the accused to defend himself; cf. *Sanh.* iv. 4.

63. But Jesus held his peace. Cf. Isa. liii. 7.

Art thou the Christ, the Son of God? Perhaps the silent and dignified demeanour of the Prisoner stung the High Priest

64 Jesus saith unto him, Thou hast said: nevertheless I
say unto you, Henceforth ye shall see the Son of man
sitting at the right hand of power, and coming on
65 the clouds of heaven. Then the high priest rent his
garments, saying, He hath spoken blasphemy: what
further need have we of witnesses? behold, now ye have
66 heard the blasphemy: what think ye? They answered
67 and said, He is worthy of death. Then did they spit in
his face and buffet him: and some smote him with the
68 palms of their hands, saying, Prophesy unto us, thou
Christ: who is he that struck thee?

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into asking this question, in order to try to get some damaging admission in reply. Luke has simply 'Art thou the Christ?' and perhaps this was the original form of the question ('Son of God' would not be a likely term for the High Priest to use in the sense of Messiah; cf. *Ezra Apocalypse*, ed. Box, p. lvi. f.). The inference that Jesus claimed to be the Messiah (and was therefore to be regarded as a dangerous revolutionary) may have been derived from the evidence of the false witnesses, and would agree with other indications (e. g. the triumphal entry). Schweitzer thinks the 'Messianic secret' had been betrayed by Judas to the authorities.

64. Thou hast said. '*I* have not said so, nevertheless,' &c. See note on verse 25. The point of the quotation from Dan. vii. 13 (cf. Ps. cx. 1) that follows lies in the identity of the speaker with the Heavenly Son of Man.

65. The 'tearing' of the garments may have expressed real horror at what was regarded as pure blasphemy. The words of Jesus implied that he was destined to sit at God's right hand. The issue was now clear; any doubts as to the Prisoner's guilt that some members of the council may have entertained were now removed. The relief of the High Priest is apparent in his words.

67–68. *The Insults* (Mark xiv. 65; Luke xxii. 63 ff.). Matthew represents the insults as levelled at Jesus by the members of the Sanhedrin; Luke, with greater probability, by the rabble who had arrested him.

67 f. in his face (Matthew only). Cf. Isa. l. 6. For 'smote him', &c. cf. Isa. l. 6 also.

69–75. *Peter's denial* (Mark xiv. 66–72, Luke xxii. 56–62, John xviii. 17 f., 25–27). Matthew follows Mark; Luke and John are largely independent.

Now Peter was sitting without in the court: and a 69
maid came unto him, saying, Thou also wast with Jesus
the Galilæan. But he denied before them all, saying, 70
I know not what thou sayest. And when he was gone 71
out into the porch, another *maid* saw him, and saith
unto them that were there, This man also was with
Jesus the Nazarene. And again he denied with an oath, 72
I know not the man. And after a little while they that 73
stood by came and said to Peter, Of a truth thou also art
one of them; for thy speech bewrayeth thee. Then began 74
he to curse and to swear, I know not the man. And
straightway the cock crew. And Peter remembered the 75
word which Jesus had said, Before the cock crow, thou
shalt deny me thrice. And he went out, and wept
bitterly.

Now when morning was come, all the chief priests and 27
the elders of the people took counsel against Jesus to put
him to death: and they bound him, and led him away, 2
and delivered him up to Pilate the governor.

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69. Now Peter was sitting, &c. The sequel to verse 58. The court would be outside the palace, and below the council-chamber.

72. with an oath—a detail peculiar to Matthew. The old habit of earlier life reasserts itself.

73. The peculiarities of Galilean pronunciation are ridiculed in the Talmud (T.B. *'Erub.* 53 *a*; cf. Neubauer, *Géographie du Talmud*, 184 f.).

xxvii. 1–2. *Jesus is surrendered to Pilate* (Mark xv. 1, Luke xxiii. 1, John xviii. 28). The assembly of the Sanhedrin is represented as a purely formal one.

2. Pontius Pilate was appointed procurator of the province of Judæa in A.D. 26 (by Tiberius), and was recalled in A.D. 36.

3–10. *The death of Judas* (Matthew only). The incident here recorded was probably derived by Matthew from a group of Palestinian traditions. See Allen, *ad. loc.* For a different tradition cf. Acts i. 18 ff.

3 [P] Then Judas, which betrayed him, when he saw that
he was condemned, repented himself, and brought back
the thirty pieces of silver to the chief priests and elders
4 saying, I have sinned in that I betrayed innocent blood.
5 But they said, What is that to us? see thou *to it*. And
he cast down the pieces of silver into the sanctuary, and
6 departed; and he went away and hanged himself. And
the chief priests took the pieces of silver, and said, It is
not lawful to put them into the treasury, since it is the
7 price of blood. And they took counsel, and bought with
8 them the potter's field, to bury strangers in. Wherefore
that field was called, The field of blood, unto this day.
9 Then was fulfilled that which was spoken by Jeremiah
the prophet, saying, And they took the thirty pieces of
silver, the price of him that was priced, whom *certain* of

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3. the thirty pieces of silver. Cf. xxvi. 15 note.

5. he cast down the pieces of silver . . . sanctuary. As the next verse shows, what is meant is that he placed the money in the Temple-treasury.

hanged himself. Cf. 2 Sam. xvii. 23 (the similar end of Ahithophel the treacherous friend of David).

6. The price of blood would pollute the treasury; cf. Deut. xxiii. 18. The money was, therefore, withdrawn and devoted to secular purposes.

7–8. It is clear that there was in Jerusalem a cemetery known as 'the field of blood' in which strangers (or criminals) were buried. Possibly its original name had been 'the Potter's Field'. Here we have a Christian Midrash based upon the name 'Field of Blood'.

9–10. The O.T. passage adduced as being 'fulfilled' is from Zech. xi. 12 f. The Good Shepherd of Israel (interpreted as Christ) received as wages a paltry sum. He was bidden to cast it to the potter, or into the treasury (Heb. *ʾôṣār*, instead of *yôṣēr* = 'potter'). The quotation, which is independent of the LXX, was probably worked into the Midrash by the author of the latter. The attribution to Jeremiah may be due to reminiscence of Jer. xxxii. 6 ff. (the prophet's purchase of a field) and xviii. 2 f. (his visit to the potter's house). Others think it is cited from an apocryphal book of Jeremiah.

the children of Israel did price ; and they gave them for 10
the potter's field, as the Lord appointed me.

[M] Now Jesus stood before the governor: and the 11
governor asked him, saying, Art thou the King of the
Jews? And Jesus said unto him, Thou sayest. And when 12
he was accused by the chief priests and elders, he answered
nothing. Then saith Pilate unto him, Hearest thou not 13
how many things they witness against thee? And he 14
gave him no answer, not even to one word: insomuch
that the governor marvelled greatly. Now at the feast 15
the governor was wont to release unto the multitude one
prisoner, whom they would. And they had then a notable 16
prisoner, called Barabbas. When therefore they were 17

11–14. *Jesus accused before Pilate* (Mark xv. 2–5, Luke xxiii. 2–5, John xviii. 29–37). Matthew follows Mark closely in this and the following section, but supplements the latter by some Palestinian traditions (verses 19, 24–25).

11. In Luke a threefold accusation is made (see Luke xxiii. 2 ff.); here the sudden question of Pilate is unprepared for. For 'thou sayest' cf. xxvi. 25, 64.

12. Jesus' silence again disconcerts the judge (cf. xxvi. 62 f.). Pilate seems to be convinced by it of the Prisoner's innocence.

14. Pilate was no doubt impressed by the bearing of Jesus.

15–26. *Barabbas: Pilate sentences Jesus* (Mark xv. 6–15, Luke xxiii. 13–25, John xviii. 38–40).

15. For a possible explanation of this custom see an interesting article by Professor Langdon in *Exp. Times*, April 1918 (pp. 328–30) where evidence is adduced to show that the king in the ancient Babylonian-Assyrian calendar was required, on certain days of the month Marchesvan, to recite a penitential psalm and free a prisoner. Langdon thinks that the meaning of the ceremony is 'that the king, acting for the nation, released a prisoner as a form of symbolic magic to indicate that the gods were merciful to men and released them from sin'.

16. and they had then a notable prisoner. 'They', i. e. the Romans, who had probably arrested him in a recent insurrection.

Barabbas was a common name in later times. The *varia lectio* 'Jesus Barabbas' may be right.

17. The populace now appears on the scene, knowing nothing, apparently, of Jesus' secret arrest and trial. They arrive with the

gathered together, Pilate said unto them, Whom will
ye that I release unto you? Barabbas, or Jesus which
18 is called Christ? For he knew that for envy they had
19 delivered him up. [P] And while he was sitting on the
judgement-seat, his wife sent unto him, saying, Have thou
nothing to do with that righteous man: for I have suf-
fered many things this day in a dream because of him.
20 [M] Now the chief priests and the elders persuaded the
multitudes that they should ask for Barabbas, and destroy
21 Jesus. But the governor answered and said unto them,
Whether of the twain will ye that I release unto you?
22 And they said, Barabbas. Pilate saith unto them, What
then shall I do unto Jesus which is called Christ? They
23 all say, Let him be crucified. And he said, Why, what
evil hath he done? But they cried out exceedingly, say-
24 ing, Let him be crucified. [P] So when Pilate saw that

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intention of demanding the release of Barabbas, to find Jesus also a prisoner. The high priests have to persuade them to persist in their original demand.

Barabbas or Jesus, &c. They are given the choice between two prisoners both named Jesus.

18. It was not the people (as Matthew implies) who had been responsible for Jesus' arrest, but the Sadducean priests (as Mark makes clear).

19. This verse is peculiar to Matthew, and was probably derived from the same cycle of Palestinian traditions about Pilate, from which verses 24–25, and 62–66 of this chapter, and xxviii. 11–15 were also derived.

22. Let him be crucified. This was the Roman (not Jewish) method of execution; but if the people desired the execution of a prisoner by the Romans, it is natural that they should ask for it in the Roman way in which it could be carried out.

23. The point at which the Procurator begins to yield to the clamour of the mob is clearly marked.

24–25. See note on verse 19 above. The guilt of the Jews is emphasized, while Pilate is, to some extent, exculpated. Washing the hands in this symbolical way was a Jewish—not a Roman—custom: cf. Deut. xxi. 6 f.: Ps. xxvi. 6, lxxiii. 13.

he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye *to it*. And all the people answered and said, 25
His blood *be* on us, and on our children. [M] Then 26
released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

Then the soldiers of the governor took Jesus into the 27
palace, and gathered unto him the whole band. And 28
they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put it upon his 29
head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the 30
reed and smote him on the head. And when they had 31
mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

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25. For curses of a similar kind cf. Jer. li 35; Acts xviii. 6.

26. Barabbas was released to the people, while Jesus was handed over to the soldiers to be led away for execution. Scourging was, in Roman practice, a usual preliminary to execution.

27–31. *The mocking by the soldiers* (Mark xv. 10–20, John xix. 2–3).

27. the soldiers of the governor: i.e. the troops who accompanied the Procurator from Caesarea to Jerusalem when the visit was made. They helped to keep order during the feast.

the palace (marg. 'praetorium'): i.e. the official residence of the Governor. It was on the western hill.

the whole band. Strictly the band (= cohort) would number from 500 to 600 men; but here the term is probably used loosely for a smaller number.

28. a scarlet robe. A soldier's scarlet cloak, in imitation of the imperial purple.

29. a crown of thorns. A garland of thorns; the garland was awarded to the victor in battle or the games.

32–50. *The Crucifixion* (Mark xv. 21–37, Luke xxiii. 26–46, John xix. 17–30).

32 And as they came out, they found a man of Cyrene,
Simon by name: him they compelled to go *with them*,
33 that he might bear his cross. And when they were come
unto a place called Golgotha, that is to say, The place of
34 a skull, they gave him wine to drink mingled with gall:
35 and when he had tasted it, he would not drink. And
when they had crucified him, they parted his garments
36 among them, casting lots: and they sat and watched
37 him there. And they set up over his head his accusation
38 written, THIS IS JESUS THE KING OF THE JEWS. Then
are there crucified with him two robbers, one on the
39 right hand, and one on the left. And they that passed
40 by railed on him, wagging their heads, and saying, Thou
that destroyest the temple, and buildest it in three days,
save thyself: if thou art the Son of God, come down

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32. Jesus must have carried the Cross himself a short distance (cf. John xix. 17), because they did not meet Simon till they were emerging from the city. Simon was doubtless impressed into this service because the Prisoner was physically incapable of continuing the burden.

33. Golgotha (= 'skull' Heb. and Aramaic), so called because it was a skull-shaped mound.

34. wine . . . mingled with gall. Mark has 'myrrh' for 'gall', the latter having been substituted by Matthew from Ps. lxix. 21. Those who were about to be executed were given a narcotic.

35. Cf. Ps. xxii. 19. The clothes of the victim were the perquisite of the executioners.

36. Peculiar to Matthew (though he may have derived it from his text of Mark). The soldiers kept on guard to prevent any attempt at rescue.

37. Mark has: 'and the inscription of his accusation was written, The King of the Jews'. Apparently the soldiers, after the crucifixion of the victim, had affixed the placard stating the victim's crime (which the latter carried with him on the way to execution) over Jesus' head. John states that it was written in Hebrew (Aramaic), Latin, and Greek. Jesus was executed on the charge of having claimed kingship (John xix. 12–16).

39. Cf. Ps. xxii. 8.

from the cross. In like manner also the chief priests 41
mocking *him*, with the scribes and elders, said, He saved 42
others; himself he cannot save. He is the King of
Israel; let him now come down from the cross, and we
will believe on him. [E] [T] He trusteth on God; let 43
him deliver him now, if he desireth him: for he said,
I am the Son of God. [M] And the robbers also that 44
were crucified with him cast upon him the same re-
proach.

Now from the sixth hour there was darkness over all 45
the land until the ninth hour. And about the ninth 46
hour Jesus cried with a loud voice, saying, Eli, Eli, lama
sabachthani? that is, My God, my God, why hast thou
forsaken me? And some of them that stood there, when 47
they heard it, said, This man calleth Elijah. And 48
straightway one of them ran, and took a sponge, and
filled it with vinegar, and put it on a reed, and gave him

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43. Cf. Ps. xxii. 9. This is given by Matthew only; it may be derived from the *Testimonia*.

45. From the sixth to the ninth hour = 12 to 3 p.m. Thus if the Crucifixion took place at noon, the darkness lasted during the whole time that Jesus was on the Cross. An ordinary eclipse cannot have occurred at the time of the paschal full moon. John does not mention the darkness at all. It may have been 'an extraordinary gloom due to natural causes' (Swete) which was emphasized in the account under the influence of such passages as Amos viii. 9.

46. From Ps. xxii. 1. The cry was not an expression of despair, but was prompted by present agony of mind and spirit and shows how real the Lord's sufferings were. The actual words used by Jesus are Aramaic, and show that he used an Aramaic version (which may have been current in the synagogues) familiarly, though he almost certainly knew Hebrew, and read the O.T. in Hebrew.

48. An act of kindness, by one of the soldiers probably. He dipped the sponge in the jar of sour wine brought for the soldiers' refreshment.

49 to drink. And the rest said, Let be; let us see whether
50 Elijah cometh to save him. And Jesus cried again with
51 a loud voice, and yielded up his spirit. And behold,
the veil of the temple was rent in twain from the top to
the bottom; and the earth did quake; and the rocks
52 were rent; [P] and the tombs were opened; and many
bodies of the saints that had fallen asleep were raised;
53 and coming forth out of the tombs after his resurrection
they entered into the holy city and appeared unto many.
54 [M] Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things
that were done, feared exceedingly, saying, Truly this
55 was the Son of God. And many women were there

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49. Some Jews jeeringly protest. The margin notes a reading which is found in the great uncials, but is probably an adaptation of John xix. 34. It runs: *and another took a spear and pierced his side, and there came out water and blood.* It probably arose from a marginal note.

50. Jesus expired with a loud cry, not (as was usual in cases of crucifixion) from slow exhaustion of the physical powers.

51–56. *The signs attending the Death* (Mark xv. 38–41; Luke xxiii. 47–49). Verses 52–53 are peculiar to Matthew, and probably reflect Palestinian tradition. The Lord's death was pictured, like the approaching fall of Jerusalem, as accompanied by portents: cf. Josephus, *BJ*, vi. 5, 3 f.; T. J. *Yoma* 43 c.

the earth did quake . . . tombs opened. Matthew only.

52–53. The earthquake not only rent the veil, but opened the tombs; but the dead saints did not emerge till 'after his resurrection'. This last looks like a later insertion to safeguard the truth that Christ was 'the firstfruits of them that sleep'. But possibly the story, in the original tradition, was connected with Christ's resurrection, and is here misplaced.

54. For the centurion cf. verse 36.

Truly this was the Son of God. So translated the words imply the centurion's conversion, which may have happened, as his name (Petronius) is known to tradition; but perhaps the marg. 'a son of god' (= a hero, demigod) is more probable in the mouth of a heathen.

55. The three women specially mentioned may have moved

beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary 56
Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

And when even was come, there came a rich man 57
from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for 58
the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped 59
it in a clean linen cloth, and laid it in his own new tomb, 60
which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.
And Mary Magdalene was there, and the other Mary, 61
sitting over against the sepulchre.

[P] Now on the morrow, which is *the day* after the 62

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nearer to the Cross. According to John, the Lord's mother, other women, and the Beloved Disciple stood by the Cross.

56. Mary the mother of James—i. e. probably James the son of Alphæus = Halpai = Clopas; in which case this Mary = 'Mary the wife of Clopas' (John xix. 25). Salome (= 'the mother of sons of Zebedee') may have been the sister of the Virgin.

57–61. *The descent from the Cross: the Burial* (Mark xv. 42–47, Luke xxiii. 50–56, John xix. 38–42).

57. Just before the Sabbath came in (about 6 p.m. the new day would commence).

Arimathæa. Joseph's native town (locality uncertain, perhaps near Lydda); but he himself now lived and owned property in Jerusalem. Mark describes him as 'a councillor of honourable estate'.

58. The bodies of criminals were sometimes handed over to friends for burial.

60. The tomb was cut out of the rock (this is common in and near Jerusalem).

61. the other Mary. ?'Mary the wife of Clopas'; cf. verse 56, note.

62–66. *The guarding of the grave* (Matthew only). This section probably belongs to the Palestinian cycle of traditions connected with Pilate (cf. verses 19, 24 f., xxviii. 11–15).

Preparation, the chief priests and the Pharisees were
63 gathered together unto Pilate, saying, Sir, we remember
that that deceiver said, while he was yet alive, After three
64 days I rise again. Command therefore that the sepulchre
be made sure until the third day, lest haply his disciples
come and steal him away, and say unto the people, He
is risen from the dead: and the last error will be worse
65 than the first. Pilate said unto them, Ye have a guard:
66 go your way, make it *as* sure as ye can. So they went,
and made the sepulchre sure, sealing the stone, the guard
being with them.

28 [M] Now late on the sabbath day, as it began to dawn
toward the first *day* of the week, came Mary Magdalene

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62. Here the Pharisees ally themselves with the Sadducean priests to undertake an action on the Sabbath—the whole being very questionably historic.

64. The whole of this section probably owes its origin to a Christian attempt to silence the Jewish calumny that the disciples had stolen the body of Jesus. This clumsy Jewish attempt to discredit the Resurrection at least attests the reality of the empty tomb.

65. Ye have a guard. Better 'take a guard' (from the Roman soldiers).

xxviii. 1–8. *The women at the tomb* (Mark xvi. 1–8; Luke xxiv. 1–11; cf. John xx. 1). The differences of the four accounts of the Resurrection were recognized at an early period. Various attempts have been made to reconcile the narratives, which cannot be reviewed here (cf. H. B. Swete, *The Appearances of Our Lord after the Passion*, 1907). Matthew, after describing the conditions under which the Resurrection took place, and the effect on the disciples, mentions two appearances of the risen Saviour: (1) in verses 9–10 an appearance *in Jerusalem* to the two Marys (cf. Mark xvi. 9; John xx. 14); (2) another in Galilee to the eleven, verses 19–20. Verses 2–4 are editorial.

1. late on the Sabbath day, &c. Mark has: 'And when the Sabbath was past Mary Magdalene, and Mary the (mother) of James, and Salome bought spices that they might come and anoint him. And very early on the first day of the week they come to the tomb when the sun was risen'. Matthew's note of

and the other Mary to see the sepulchre. [**E+P**] And 2
behold, there was a great earthquake; for an angel of the
Lord descended from heaven, and came and rolled away
the stone, and sat upon it. His appearance was as light- 3
ning, and his raiment white as snow: and for fear of him 4
the watchers did quake, and became as dead men. And 5
the angel answered and said unto the women, Fear not
ye: for I know that ye seek Jesus, which hath been
crucified. [**M**] He is not here; for he is risen, even as 6
he said. Come, see the place where the Lord lay. And 7
go quickly, and tell his disciples, He is risen from the
dead; and lo, he goeth before you into Galilee; there
shall ye see him: lo, I have told you. And they de- 8
parted quickly from the tomb with fear and great joy, and
ran to bring his disciples word. [**M?**] And behold, Jesus 9
met them, saying, All hail. And they came and took
hold of his feet, and worshipped him. Then saith Jesus 10

---

time may mean 'as the Sabbath was passing (i. e. at sunset) into the first day of the week', i. e. Saturday evening (*not* Sunday morning). In that case he is correcting Mark.

to see the sepulchre. As according to Matthew the sepulchre was sealed and guarded, the women could hardly hope to gain access to it. Hence he omits any mention of the women's intention to embalm.

2–4. This tradition is similar in character to that in xxvii. 51 *b*, but appears to have been adapted to its present context by the editor who had Mark's account before him. The picturesque details may be in the nature of Christian Midrash; but in any case the fact of the Resurrection must be assumed to explain their growth.

6. even as he said. Added by Matthew; cf. xii. 40, xvi. 21, xvii. 9, 23, xxvi. 32.

Come, i. e. approach—they had been standing at a distance because of the guard.

7. The command to the women implies that the disciples were still in Jerusalem; for the prediction cf. xxvi. 32.

9–10. *An appearance to the women* (Matthew only). This section may be a later addition to the text. It looks very much like a doublet of verses 5–7.

unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 [P] Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all
12 the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they
13 gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we
14 slept. And if this come to the governor's ears, we will
15 persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

16 [M?] But the eleven disciples went into Galilee, unto
17 the mountain where Jesus had appointed them. And when they saw him, they worshipped *him*: but some
18 doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven
19 and on earth. Go ye therefore, and make disciples of all

11–15. *The bribing of the guard* (Matthew only). This section is the continuation of xxvii. 62–66. The guard (of Roman soldiers) having been placed at the disposal of the Sanhedrin, reports to the chief priests.

15. This Jewish calumny gave rise to the story in the previous verses. For the calumny cf. Justin, *Dialogue*, 108.

16–20. *Conclusion*: Jesus appears in Galilee to the eleven, and gives the last command. The lost Markan ending may underlie Matthew's narrative here.

17. but some doubted: i. e. some of the disciples generally—not some of the eleven. Matthew is probably, after his manner, compressing a fuller narrative. For a possible reconstruction of the contents of the lost ending of Mark see Allen, *St. Matthew*, p. 303.

18. His authority is now limitless; cf. Phil. ii. 9 ff. This was one of the fruits of the post-Resurrection life.

19. The difficulty about this verse may be summed up by saying that if Jesus gave this command as one of the latest of solemn

the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them 20
to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

---

directions to the apostles after the Resurrection, the actions of the apostles with reference to the admission of the Gentiles to the Jewish-Christian Church (cf. Acts x, xi. 1–18) is inexplicable. 'The universality of the Christian message was soon learnt, largely by the spiritual experiences of St. Paul, which were authoritative for the Church. And once learnt, they were early assigned to a direct command of Christ' (McNeile).

baptizing them into the name of the Father and of the Son and of the Holy Ghost. The expression 'into the name' is frequent in Hellenistic inscriptions and papyri, with a financial meaning. A sum of money is paid to the account of some one (='into the name of . . .'). So here, 'baptizing them so that they are entered as the possession of the Father', &c. The threefold name does not occur with reference to baptism elsewhere in the N.T. (in Acts ii. 28, vii. 16, x. 48, xix. 5 baptism into the name of the Lord Jesus only is spoken of). Nevertheless, there is no solid ground for supposing that the present text is later than Matthew, and due to later liturgical usage. That the Lord did not command baptism *at this point* may be true; but that he did command it before his death is extremely probable in view of the early establishment and universal use of the rite in the Church.

20. and lo, I am with you alway, &c. 'Whether spoken by the risen Christ or not, the words express the abiding experience of Christians' (McNeile).

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